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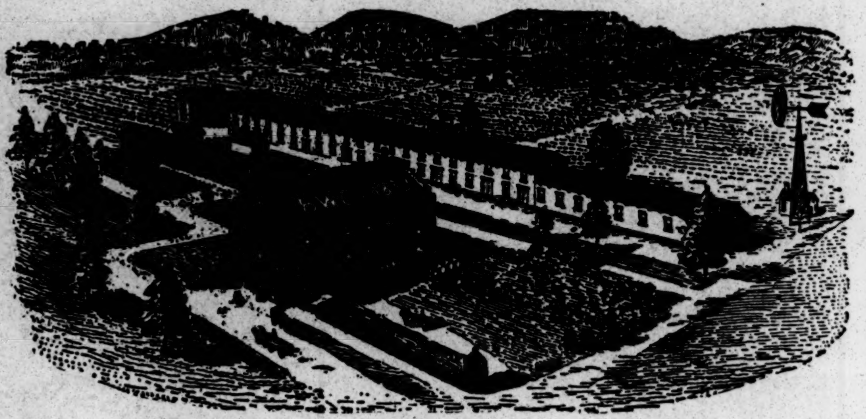

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THE

ECCLESIASTICAL REVIEW

VOLUME 102.—MARCH, 1940.—NO. 3.

PARISH MISSIONS.

THERE is no Church exercise more familiar to the clergy and our Catholic people than parish missions. However, despite the periodic recurrence of missions in most parishes and the close range observation of the work, the real nature of missions does not seem to be understood. This may be judged by the various attitudes taken toward missions.

In some parishes missions are held every year, in others only at rare intervals. Then sometimes the appraisal of a mission is based solely on the eloquence or pleasing mannerisms of the missionaries in the pulpit. In other instances certain missionaries have been ostracized forever from a parish because of reactions on the part of a few neurasthenics, cranks or spiritual prudes, notwithstanding the great good the mission accomplished among the bulk of the congregation. Then again an imprimatur is put at times on missions because of the good fellowship or entertaining proficiency of the missionaries in the rectory. And the indifferent decision " to have either a mission or a bazaar " reveals the levity and the materialistic manner in which missions by some are regarded. Finally in certain quarters to-day novenas are held as substitutes for missions.

To present missions in their true light, to give them their rightful place among all church exercises, is the purpose of this article. A few preliminary remarks are first of all in order.

When the writer speaks of missions, he presumes that they have been given properly by duly qualified missionaries. If missions have not produced the desired results it is because they have not been properly preached and conducted. Missionary work requires thoroughly trained and experienced men—specialists. It were better that missions were not held than that they be preached by men without the proper training and experience.

Moreover, although herein a plea is made for missions in general, nevertheless when speaking of a mission system, the writer has in mind the Redemptorist, which has been handed down from generation to generation by that great Doctor of the Church, St. Alphonsus, of whom Father Faber thus speaks: " St. Alphonsus Liguori is the very Doctor and Prophet of missions. He has reduced missions to a regular art and has compiled the most particular rules for each exercise of the mission. We do not know where the minute love, the affectionate willingness, the celestial prudence of Christian zeal are to be found more beautifully illustrated than in St. Alphonsus's Instructions for the Missions."

A MISSION—THE MOST EXTRAORDINARY CHURCH EXERCISE.

As to our subject proper, our contention is that a mission is the most extraordinary of all church exercises, and this for the following reasons:

1. because of the attendance;
2. because of the spirit of prayer and Catholic practices;
3. because of the preaching;
4. because of the confessions.

1. *The Attendance.*

Provided that missions are announced from the pulpit three or four Sundays beforehand; that those parishioners who do not come to church are previously contacted and informed of the mission, and when it begins; that the mission is actually opened by the proper kind of sermon and effectively given throughout —then it may be claimed that missions are the best attended of all church exercises. The reason is evident: missions are always attended by the people who make other church exercises, but missions are made also by a goodly number of sinners and " fallen-aways," who never attend any other church exercise.

The attendance furthermore will be extraordinary because of the types of people that comprise it. A missionary who conducts a mission in a city parish is confronted by the most heterogeneous mass of humanity that the district claims. There are the rich and the poor, the learned and the unlearned, those of the trades and professions, the unemployed on relief, the married and the single, young and old, those of various nationalities, the saint, the careless and the sinner of every type.

This last class, the sinner, gives attendance at a mission its chief distinctive aspect. Some years ago a bishop said to me: " I am convinced that there is no church exercise that will bring the inveterate sinner and the fallen-away Catholic back to the Church like a mission. These people will not come to Lenten courses, Forty Hours, novenas or any other devotion. They look upon all that as for pious women and children. But when a mission comes to a parish, they regard that as something for them, and they attend."

This remark is amply borne out in practice. Many a pastor has said during a mission: " I do not know where many of these people came from. I never saw them before in the church."

A mission is a most extraordinary grace from God. This grace comes to a parish with a mission. The extraordinary therefore will happen. How else can we explain what this bishop said? What other explanation can we give for such cases as these: people who had been away from the Church for years, who readily consented to make a mission, but who before the mission would not come back to Church when asked by their parish priests; people of the same type, who did not know a mission was on, but who when passing the Church followed a strong impulse to step in, heard a mission sermon, made the rest of the mission, and returned to the Church.

Many other extraordinary things happen during a mission, that do not happen during the ordinary church ministrations or not to the same extent.

A final reason why attendance at a mission is so extraordinary is because of the sacrifices made by the people. Here is a partial enumeration. Hundreds of men with a scattering of women attending a 4.15, a 4.30 a 5.00 or a 5.30 Mass every morning for a week. Many of these men who came out to the 4.15 or 4.30 Mass not getting more than four or five hours sleep each night, and the attendance totalling about six hundred throughout, with little variation.

Old men seventy years of age walking from twelve to fourteen miles a day to make a week's mission; old men between eighty and ninety years of age making a week's mission and receiving Holy Communion for the last four or five mornings; people driving twenty-five or thirty miles a day for a week in open farm wagons, and for five of those days in downpours of rain; young girls about sixteen or eighteen years of age walking every day a distance of twelve miles through a forest, twice at night, in heavy rain, and starting off at 10.00 p. m. on a three-mile tramp homeward; people sleeping in the seats of the church all night, and by turns keeping a fire going, so as to make sure not to miss a morning exercise; men driving their family to church in the evening a half hour ahead of time, and then going off to bring another family to the mission who otherwise could not make it, and after devotions driving this family to their home and then returning to the church for their own family; and so on.

2. *Prayer and Catholic Practices.*

In the second place, a mission is the most extraordinary of all church exercises because of the spirit of prayer and Catholic practices. In the past, remarks have been made by both priests and people to this effect: "Missions given by these Redemptorists are nothing but Hell and damnation." Priests with this mentality do not wish to have such missionaries. The laity of this mind do not want to make such missions. But let us see how much of a Redemptorist mission is not Hell and damnation, but on the contrary very devotional, so devotional in fact that I know of no church exercise that is more so.

Prayer, Mass and the Sacraments are the means of sanctification and perseverance in a good life. A Redemptorist mission covers all three to an exceptional degree.

As to its inculcation, prayer as a necessary means of salvation is stressed on the opening Sunday of the mission at all the Masses. It is again and again emphasized at most of the morning and evening announcements. Two instructions on the Rosary are delivered on Sunday and Monday evenings. On Sunday evening the Stations and their indulgences are explained and devotion to the Passion is commented on. An instruction on articles of devotion is given on Wednesday evening. Suitable but short explanations are given on all articles which are practical for personal and home use, and which spread in the home an atmosphere of devotion. Prayer is also preached at some length in the closing mission sermon as the first means of perseverance.

Definite forms of prayer are read from the Mission Leaflet on the first four evenings of the mission, Tuesday excluded. Every morning after each instruction the Acts of Faith, Hope, Charity and Contrition are read to the people from the Leaflet, that they may get to know these Acts and say them regularly after the mission.

This Leaflet contains all the prayers a Catholic should know and say each day in order to lead a good Christian life. Each person making the mission is given one of these Leaflets after confession, that it might be read frequently following the mission, so that its contents be known and put into daily practice.

Frequent emphasis is laid on the necessity of saying ejaculations during the day in time of temptation, particularly against purity and patience, on making the Stations once a day and on a daily visit to our Lord in the Blessed Sacrament and Our Blessed Lady.

As to the actual practice of prayer on missions, all the missionaries on the opening Sunday morning say special prayers from their Mission Manual, for God's blessing on themselves, the people, and for the success of the mission in general.

The Rosary is said each evening by a missionary and the entire congregation. Each evening after the *O Salutaris* five Our Fathers and five Hail Marys are recited by priest and people for the conversion of sinners and especially for those not making the mission. As these prayers are being said, the bell is tolled in the tower, as a call and a warning to those not making the mission through a bad will, to come and receive its blessings.

Each day the missionaries remember the people in their Masses and prayers. All the prayers, Communions, mortifications, labors and occupations of the members of the community where the missionaries are stationed are offered up each day of the mission for its success.

The school children during their mission, which is always held just previous to or at the beginning of the adult mission, are exhorted by the missionary to remember their parents, brothers and sisters, and all the grown-ups in their prayers, and at Mass, Holy Communion, and when making their Stations.

As to other Catholic practices, first comes Holy Mass. The obligation of hearing Mass and the sin of deliberate Mass-missing are frequently mentioned in the evening sermons. The Mass from all practical standpoints is thoroughly treated in connexion with the sermon on the Precepts of the Church. The Mass as a necessary means of perseverance is again referred to in the closing mission sermon. The people are urged repeatedly to attend Mass every day of the mission, and they are told how to assist at it with profit. On the Communion morning of the children's mission a missionary explains each part of the Mass to the children as Mass is being said. During a mission many people attend weekday Mass for the first time in their lives.

As to Holy Communion, the people who have made their mission confession are asked each evening to receive Holy Communion each morning until the mission is over. On Saturday morning a special sermon is preached on Holy Communion as to its nature and as to how it should be received.

In reference to devotions: Visits to the Blessed Sacrament and Our Blessed Lady have already been mentioned. The Sacred Passion of our Lord is often alluded to in sermons, instructions and announcements. Devotion to the Passion is encouraged, and part of the mission program is the making of the Stations once a day privately by each individual making the mission. During a mission many people often make the Stations for the first time in their lives.

A special sermon on the Mother of God is preached always on Saturday evening. The object of this sermon is to instil love for Our Blessed Lady and to spread devotion to her. At the close of this sermon, prayers and pious practices that constitute a practical daily devotion to the Blessed Virgin are specified. In fact in his Rule a Redemptorist missionary is urged in every sermon, instruction or exercise to mention after Jesus Christ, the Blessed Virgin, at least by invoking her, and by exhorting his hearers to invoke her.

In view then of this extraordinary spirit of prayer and of the emphasis so repeatedly laid on Holy Mass, the reception of the Sacraments and Catholic devotions, the statement that a Redemptorist mission is nothing but Hell and damnation is an exaggeration not in accordance with facts.

3. *Preaching.*

In the third place, a mission is the most extraordinary of all church exercises because of the preaching. When missionaries come to a parish their work is to help the people spiritually. If missionaries come and go and leave the people in their sins, as they were before, the missionaries have failed to do their work in the pulpit. The missionary as preacher occupies the most important position of all. If he preaches properly, all else will follow. If he does not preach properly, the mission will be a failure, judged by the criterion of the confessional or conversion of life, which must be the first acid test of a mission's success.

Unfortunately, some missionaries have been pronounced wonderful orators, and the judgment was probably correct. But we cannot judge pulpit work on missions by the standard of oratory alone.

Again, certain Missionaries have been very sweet, affable, entertaining, preaching what they judged the people liked to hear, avoiding all that might awaken consciences, and the mission was pronounced wonderful. But by whom are such missions thus eulogized? Mostly by the devout sex, who may not need their consciences awakened, and by others too supposedly devout, who do. But what about the judgment of the poor sinner, immersed in many terrible sins, crimes and abominations? Seemingly the verdict of this class is not considered, but it is given in a very emphatic if silent manner—by their absence from missions of this nature.

Evidently the reason why preaching on missions is judged by incorrect standards is because mission confessional work is not realized. Confessional work on missions is extraordinary. If some pastors were to exchange places in the box with the missionaries during a mission, they would get quite an awakening.

There are three classes of people making every mission that a missionary of experience knows are before him, and he preaches to meet their state of soul. There are first of all the inveterate sinners and " fallen-aways " who have committed practically every sin on the calendar, and who are generally speaking hardened in sin. This is the class every zealous missionary wishes to reclaim first—and should not every zealous pastor wish the same? The second class comprises those who make a pretense of practising their religion. They go fairly well to Mass, say some prayers, and go two or three times a year to Confession. In between their confessions, however, they live for the most part in mortal sin. The third class is comprised of those, who may be characterized as " the cream of the parish." Now in reference to these classes, even among some of the third class, the missionary knows that there has been the abuse of the Sacraments or sacrilege. St. Alphonsus says: " The principal issue of a mission consists in the validation of former sacrilegious confessions."

Here is a missionary's field of operation. To meet it, he must preach effectively, which demands three things: choice of the proper subjects; use of the proper subject matter; correct delivery of the subject matter.

Choice of the Proper Subjects.

This choice of subjects should naturally be governed by what every experienced missionary knows is necessary to get the people, especially the sinner, to attend the mission, to meditate seriously, to pray, and to make good confessions.

To attain these ends the audience must be moved and enlightened. *First*, the audience must be moved, that is properly impressed and disposed. To accomplish this, the eternal truths are preached. *Secondly*, the audience must be enlightened, that is, absolute ignorance regarding serious obligations must be dispelled, and fundamental grave obligations must be recalled to those who have grown careless in their observance. For these ends are preached two State Instructions—one on marriage to married people, and one on the duties of single people to the unmarried. The Precepts of the Church are preached, particularly dwelling on Holy Mass, and Support of the Priest and the Church. Other subjects are: Confession, Enmity and Restitution, Sins of the Tongue, Holy Communion, and the Blessed Virgin.

Use of the Proper Subject Matter.

This consideration is extremely important. Let two missionaries use the scheme of subjects just given. The development of each sermon could well be so different as to bring success in one case and failure in the other. In order, therefore, that mission sermons be effectively developed or moulded as to matter, the following points should be continually kept in mind: (a) the examination of conscience; (b) clear explanations of grave obligations; (c) practical applications to elucidate doctrine.

In reference to the examination of conscience, it should figure in the sermons on the eternal truths. This examination makes these truths personal to the sinner, who will apply these truths to himself as he never would if the examination were omitted.

To be effective, the examination must cover all the Commandments, the Precepts and the abuse of the Sacraments. All the serious sins that sinners are known to commit should be mentioned and given their names. The entire examination need not be given in every sermon on the eternal truths, but by the time this series of sermons is finished, the full examination should have been given at least twice. But, in each of these sermons the biggest sins and abuses should be continually hammered at. Nothing stirs the dormant consciences of inveterate sinners more than the repeated mention of their sins, nothing will make them reflect more, and nothing will more effectively bring the sinner to his knees in the confessional.

Unless this psychology underlying the preaching of mission sermons is understood and put into practice, a missionary in the pulpit is a thousand miles from shore. He is so far away from the sinner that very probably these individuals will cease coming to the mission altogether.

If during a mission the entire congregation can conclude from a missionary's sermons that he thoroughly understands their moral life, that there is nothing that he does not know about it, then between the people and speaker there is set up a bond of confidence and sincerity which will manifest itself in the confessional. If the people conceive the opposite idea, namely that the missionary is not acquainted with their moral life, if they notice that he seldom or never mentions any sins or that he speaks of sins in a mincing, apologizing way; if in a word, the congregation are confronted by a missionary who raises them up on a pedestal of goodness and perfection, whereas many of them know that they are sunk in sin and vice, then the confidence of this class the speaker will not win outside or inside the confessional. I am speaking in general. There may be the odd exception. Inveterate sinners want plain strong talk at missions. If they do not hear it, they are not impressed. They have said so, and results prove it.

Moreover, in his sermons a missionary must give clear explanations of grave obligations. We must not take too much for granted. We must not presume too much on our audience. Although we must not regard all Catholics as ignorant of their religion and their grave obligations, there is nevertheless very much ignorance of a most astonishing nature. And this must be met properly. Let us take a few instances.

The nature of birth control is not known by many married people. They confuse it with abortion. So long as there was not life, so long as life was not taken away, they do not think that they are practising birth control. It will not remedy the situation therefore merely to mention birth control. The difference between birth control and abortion must be explained.

There is also great ignorance among young people keeping company as to the gravity of passionate familiarities. The grievousness of deliberately arousing that passion alone or with others must be brought home. Girls particularly must be made aware of what such familiarities lead to, and what it means to be accessory to another's sins.

Wholesale ignorance exists as to the nature of vocation and what means should be used by boys and girls to ascertain what it is.

The dangers of mixed company-keeping and the laws of marriage also need explanation.

These examples by no means cover all the ignorance, nor have I given the full explanations of the cases mentioned, as would be done actually on missions.

These explanations, particularly those on birth control and sinful familiarities in company-keeping, are most necessary for the persons concerned to hear during a mission. Pastors and priests of a parish may seldom or never speak to married or single people alone. Even if they do, they are handicapped by the seal of confession, or for other embarrassing reasons. The missionary has a free hand.

Finally in his sermons a missionary should elucidate doctrine by practical applications. For example, when speaking of restitution, instead of a dogmatic and ethical disquisition, immeasurably more information would be imparted if the subject were treated thus:

What must be restored?
To whom must it be restored?
When must it be restored?
Where must it be restored?
How must it be restored?

Correct Delivery of Subject Matter.

Sermons of an instructive nature should be preached in an instructive style, but the big evening sermons, particularly those on the eternal truths, should be delivered in a powerful, soul-stirring manner. Like a two-edged sword the Word of God must strike home, it must penetrate to the very roots of the soul and search the very depths of the conscience. This style of preaching is necessary to impress, dispose and convert the sinner. If the heavy mission sermons are preached in a weak, spiritless voice, big sinners will not be moved, their consciences will not be stirred. They will probably drop off and not finish the mission at all. Some of this class have stated that if they had not been impressed by the first sermon they heard, they would not have come again. Others who attended a mission regularly from the beginning, who heard all the preceding heavy sermons preached by powerful speakers, declared that if they had not heard the last eternal truth on Hell, they would not have come to confession. This shows the necessity of preaching all the eternal truths and of preaching them powerfully.

However, unfavorable reactions have come from certain of the laity and even priests, relative to the preaching of the eternal truths by certain Redemptorist missionaries. The claim has been made that these preachers were so extreme in their treatment of these subjects, so terrifying to the exclusion of all hope and mercy, that people were affected to the point of despair. We regret that anything of the kind has happened, nor will we deny that there may have been some instances. But they are the exceptions. The blame is to be placed squarely on the shoulders of the few individuals concerned. *However, the Redemptorist mission system must be absolutely exonerated, for this system, handed down by St. Alphonsus, specifically* *states that the people should never be left after such sermons without hope and mercy.*

Let us be just and reasonable. Why condemn the eternal truths, why talk about hell and damnation, as if such things were to be tabooed from missions, as if it were improper that such truths should be preached? For one missionary who has preached the eternal truths in an unjustifiable way, the vast majority have preached these truths hundreds of times with great spiritual profit to all classes of people, and with no unfavorable reactions at all. They can be preached properly, they should always be preached, and they must be preached, if a mission is to be profitable particularly to the inveterate sinner. In fact we all need all the eternal truths. Priests and Sisters have them preached to them during their retreats. And the Holy Ghost says: " Remember thy last end and thou shalt never sin." But it's the old kink in human nature—let a few individuals of an organization give scandal or merit condemnation for some misconduct, and odium is thrown over the whole organization and it suffers for the few.

As was said at the beginning, reactions against mission sermons very often come from neurasthenics, cranks or spiritual prudes. But let it be said that no poor sinner who has made a real good mission has ever been a critic of that which has freed him from the jaws of hell. Moreover people should be told that by criticizing missions, and worse, by staying away as a protest, they are depriving the poor sinner of that good example and encouragement which he needs to make the mission and his peace with God.

4. *Confessions.*

The fourth and last extraordinary agency at work during a mission is the Sacrament of Penance. When a mission is properly preached, the dispositions of the people in confession will be extraordinary. Very rarely will there be found an unwillingness on the part of any penitent to abide by all requirements necessary for absolution. There is also present a general eagerness to be sincere and exact, so as to make a good confession. Material sins will be mentioned, which had never before been confessed, due to the enlightenment received for the first time from the sermons.

Above all, general confessions will be made to rectify bad confessions. This phase of mission confessional work is the most extraordinary of all. Unless it is realized, mission work will never be understood. Every mission that is properly given has much of this particular kind of confessional work. And this is the real test of a mission. St. Thomas says: "A priest who does not give his penitents an opportunity to confess to another priest is guilty of sin, for there are such as prefer to die in the state of mortal sin rather than confess to a priest that they know well." Again we quote St. Alphonsus: "The *principal* issue of a mission consists in the validation of former sacrilegious confessions." Thus two of the greatest Doctors of the Church, the one indirectly and the other directly, give judgment as to the nature of confessional work on missions. In other words, if it were not for missions, many souls would be lost. But if the confessional work on missions is to be extraordinary the people should be given the opportunity of confessing to strange confessors. For that reason Redemptorists on their missions hear all the confessions themselves. If however this is to be done, a sufficient number of missionaries should be engaged to do this work efficiently. A norm to follow is one man each week to about three hundred and fifty people or four hundred at the very most.

What then must be the misery and unhappiness of poor sinners in small places who have no choice of confessors and who are not given the blessing of a mission for many years? How the Sacred Heart of Him who suffered and died for these souls must bleed over such a pitiable and tragic situation. The words of Ezechiel should strike a note of warning: "Woe to the shepherds who feed themselves. My flock you have not fed. The weak you have not strengthened. The sick you have not healed. That which was broken you have not tied up. That which was driven away you have not brought back. Neither have you sought that which was lost. But you have ruled over them with rigor and a high hand."

Missions have also been questioned as to their efficacy because it is claimed that their fruits do not long endure. Why don't the fruits endure? If a mission is well made by a congregation, the people are given a real good start in the Christian life. The past has been rectified where needs be by the proper kind of a confession. The faith has been revived in the careless and the sinner. It is to be presumed that all are in the state of grace. The best of intentions for the future are present. The ground has been well prepared by the missionaries. Then at the close of the mission the whole congregation in all earnestness make certain promises as means of perseverance, relative to prayer, Mass, the frequentation of the Sacraments, and the avoidance of the occasion of sin. The missionaries then leave the parish. The people are again under the care and supervision of their parish priests. Now if nothing whatsoever is ever said after the mission about perseverance for the future, if no reference is made to the promises the people took at the close of the mission, if the people for some months are not reminded about monthly Communion, which was one of their promises, if they are not given the opportunity to go to confession once a month so as to fulfill their promise regarding monthly Communion, if finally some extremely careless Catholics some time after the mission again show signs of carelessness and no individual contacts are made to hold them—the missionaries are not responsible if the good fruits of the mission do not endure. In the business world every effort is made to hold customers. In the business of salvation every effort should also be made to hold souls for Christ.

Missions should not be held too frequently, nor should they be postponed too long. A mission is effective because it is something extraordinary. If missions are held every year, they become too commonplace. From eight months to a year after a Redemptorist mission it is customary to hold a renewal. According to St. Alphonsus after a renewal another mission should not take place for three years. From this norm it is advisable to hold missions at least every three or four years.

From what has been said about missions, no reflexion is cast on other church exercises. Any church exercise that keeps alive the faith and the spirit of devotion in our people is to be encouraged. But missions hold a separate and unique position among all church exercises for the reason already given. Missions are the greatest redemptive agencies the Church has. No other church exercise can possibly act as a substitute. Speaking of the effects produced by missions, Father Faber says: " Sacrilegious confessions are set right, feuds are appeased, injuries are forgiven, restitutions are made, scandals are abated, shameful careers are abandoned, null marriages are validated, infidels and heretics are converted, bad Catholics are restored."

Nowadays more than ever, due to these abnormal times, people need missions. Missions bring peace of mind and special strength and courage to enable souls to face more steadfastly, and with greater equanimity, the trying circumstances in which they are placed. But more than all else, if it were not for missions, innumerable souls would be lost.

Let us give the people missions that the Precious Blood of Jesus Christ may not have been shed for many of them in vain.

A. McBriarty, C.SS.R.

Toronto, Canada.

THE HOLY SHROUD OF JESUS CHRIST.

New Discovery of the Cause of the Impression.

NO sacred relic has excited such profound interest and intensive historical and scientific research as the winding-sheet which is claimed to have wrapped the body of our Divine Redeemer after being taken down from the Cross and deposited in the Sepulchre. Its importance centred in the pale brownish shadowings of the figure of a recumbent human body, impressed front and back, on the doubled linen which enveloped it lengthwise from feet to head and then over to the feet again, and which purported to be the body imprints of our Divine Saviour. Up to 1903 it was stated that more than 3,500 articles and books had at that time been written on this subject. Since then these writings must have exceeded computation. Among these, one article of great interest, by the Rev. E. A. Wuenschel, C.SS.R., S.T.D., of Mount St. Alphonsus, Esopus, New York, appeared in THE ECCLESIASTICAL REVIEW of November, 1935.

Modern criticism may be dated from the time when the learned Canon Chevalier devoted his researches, on grounds purely literary and antiquarian, to assailing the authenticity of the relic preserved at Turin, Italy, since 1578, published in *Étude Critique sur l'origine du Saint Suaire*, Paris, 1900. Subsequent adverse criticisms have all depended mainly on the documentary testimony of Chevalier, supported by many learned authorities, who insisted that the impressions were proved to be a fourteenth-century spurious painting But in the year 1898, thirty-three years since its last exhibition in 1868, the Holy Shroud was, for the first time, photographed by Signor Secondo Pia, with startling results which aroused the profoundest sensation. The controversy still continued and took some years to quiet down, till in 1931 more exact photographs were taken by Cavlier G. Enrie, and repeated in 1933. During the three weeks of exposition in May 1931 (instead of eight days in 1898), over two million pilgrims venerated the Holy Shroud.

Meanwhile up to 1902, further scientific investigations were made and demonstrations conducted, in the endeavor to explain the causation of the effigy on the linen, by Dr. Paul Vignon, D.Sc., Professor of Biology at the Institut Catholique, Paris, Professor Yves Delage (an avowed agnostic), Professor of Biology at the Sorbonne, Membre Académie des Sciences, Paris, and of world-wide repute, and other savants in Paris. The results satisfied most scientific investigators, but further researches continued. The historical evidence was also attended to. But credit must be assigned to the Rev. Dr. P. A. Beecher, D.D., Professor in St. Patrick's College, Maynooth, Dublin, who in 1928 published his valuable book *The Holy Shroud*,[1] expressly aimed at clearing up difficulties raised by Canon Chevalier and the late Father Herbert Thurston, S.J., whose authority helped materially to hold up for many years the recognition of the authenticity of the Holy Shroud.

In consequence of these converging factors it is now considered to have been satisfactorily proved that the Shroud is authentic, yet scepticism in certain quarters still prevails, and needs to be allayed in order to extend the cult of this unique and most precious record of the divine tragedy of Calvary, which owing to its revelations has even come to be dignified by the title of "The Fifth Gospel".

A SOLUTION OF THE PROBLEM.

There are many interesting issues involved in this very important question which have escaped the wits of numberless writers for centuries. But, if I may presume to say so, where so many learned persons have been puzzled, we appear now to be arriving at a solution of the main problem. In the study of the whole case of the Holy Shroud we have to give due weight to the careful researches of the Rev. P. A. Beecher, D.D., embodied in his book *The Holy Shroud*. He certainly seems to have produced evidence, from the scant records available, of early references to the Holy Shroud which point to its preservation from the Sepulchre, through more than one important contemporary person, and its retention in Jerusalem. It was carefully preserved for several centuries in the same church as the True Cross and exhibited periodically to pilgrims. It passed from Jerusalem to Constantinople some time between 1140 and 1150, where we must leave it for the present. No one interested in the subject can afford to neglect studying this book: it traces as far as possible the history of this precious relic through many extraordinary adventures. Dr. Beecher however did not rely on its history for proof of its authenticity, on which objectors laid so much stress, but insisted that the Shroud itself as we know it gives sufficient proof of its own authenticity (p. 136).

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[1] M. H. Gill & Son, Dublin.

Since the author had set out to controvert (and did successfully controvert) previous sceptical assertions which had gravely denied its authenticity, much of it is necessarily contentious and controversial; but, whilst entirely disproving the figure impressions on the Shroud to be due to some supposititious artist painting thereon, he does not give his assent to Dr. Vignon's " vaporographic " theory which Mgr. Barnes has expounded in his very interesting article " The Holy Shroud of Turin ", in the July 1930 *Catholic Medical Guardian.* Faced with the problem of how a negative imprint with such accuracy of detail, especially in the matter of the hair and beard, could come on the sheet, Dr. Beecher thought it to be " a scientific mystery " which the vaporographic theory did not appear to account for satisfactorily, because only the action of light on a prepared sensitive plate could produce a negative (pp. 20, 24, and 109). His impression inclined him to think it to be miraculous—" produced by no human hand " (pp. 21, 186). In this connexion it is interesting to note, as Dr. Vignon informs me, that the successful Italian National Congress of the Holy Shroud, organized by the *Cultores Sanctae Sindonis*, held at Turin 2-3 May, 1939, the members were not satisfied with the vaporographic theory.

Some critics find it difficult to reconcile the varying relations of the burial of Christ by the four Evangelists. But we must not allow ourselves to lose perspective and fail to realize that they were not concerned with the minor details of the burial or of the Resurrection, but rather with the essential facts of these occurrences, and hence other concurrent information was quite secondary and merely incidental. I do not purpose going here into further details than the following apposite notes, supplemented elsewhere in the text with later scientific observations. For closer details Dr. Beecher's book should be consulted, studied however with Dr. Vignon's *The Shroud of Christ*, in its English version, pp. 45 f., and corresponding passages in his second French edition.

The three synoptic Evangelists, SS. Matthew, Mark, and Luke, tell us that Joseph of Arimathea, " wrapped " or enveloped (*ligaverunt*) our Lord's body in a *sindon* or shroud (translated " a linen cloth " or " fine linen "). The sindon or winding-sheet, as we now see it, is a large, somewhat browned linen sheet, 14 feet long by 3½ feet wide, that, doubled over the head, covered front and back of the entire length of the body. St. John carefully distinguished it from the *sudarium* or napkin, which was in shape and size like a large handkerchief, and was used to tie round the head. In addition, as we know from John 19: 40, " linen cloths " were used. After the Resurrection there is no mention of the sindon, as having been found in the tomb. St. John tells us that Peter " saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapped up into one place " (20: 6, 7). And St. Luke tells us that " Peter, rising up, ran to the sepulchre, and stooping down he saw the linen cloths (*linteamina*) laid by themselves " (24: 12). *What became of the sindon?* SS. Matthew and Mark make no reference to any cloths in the tomb. But Dr. Vignon argues that the Greek word in Jn. 20: 7, translated " napkin " or handkerchief, and which was " wrapped together in a place by itself," was " neither more nor less than the Shroud (Sindon) itself." He says: " No doubt it was ' on the head,' but it was also ' over the head '." But this suggestion does not carry conviction. Both Dr. Vignon and Dr. Beecher trace the further history. It is this Shroud with which we are here concerned.

Dr. Beecher (p. 17) points out that St. Jerome (d. 420) tells us on the authority of the apochryphal *Gospel according to the Hebrews*, a work which he often quotes, that our Lord kept His sindon with Him when He rose from the dead. A further statement follows, namely, that our Lord, " after he had given the sindon to the priest's servant, appeared to James."[2] The text here appears to be a scribe's mistake (this Gospel is lost, except a few fragments, and no copy survives), and for " the priests' servant " it should most probably read " Simon Peter ". That this is the correct reading there are evidences to show. Dr. Beecher discovered in the British Museum three separate translations of the history of St. Nino, Apostle of Georgia. She was in Armenia in October 301 and died in Georgia in 338, but had resided a long time in Jerusalem, her mother being the sister of the Patriarch Jobenal. In one of these documents she relates that she heard while there that the linen found in the sepulchre had been given to the wife of Pilate, and that she took it to her home in Pontus. Later on, however, it was recovered by St. Luke and brought back to Jerusalem. In another record her reference to the shroud is as follows: " Now they did not find the shroud (*sudari*), but it is said to have been found by Peter, who took it and kept it, but we know not if it has ever been discovered. The crosses are buried in the city of Jerusalem, though no man knows in what place: when it shall please God, they shall appear.[3]

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[2] *De Viris Illustribus*, ii.—*Dominus autem cum dedisset sindonem servo sacerdotis, ivit ad Jacobum et apparuit ei.*

Mgr. Barnes supports the views put forward by Dr. Paul Vignon and Professor Yves Delage, that the double impression of the body, front and back, on the Shroud was due to some physico-chemical process which acted through ammoniacal vapor rising from the blood and sweat (*urea*) and affecting the sheet, impregnated or " sensitised " by the oil and spices employed in the burial. Mgr. Barnes quotes Professor Delage and Dr. Vignon suggesting that there was an " emulsion " of the aloes (and myrrh) in oil with which the sheet was smeared and " which turned brown under the influence of alkaline vapors, giving a tint which is darker just in proportion as the emitting surface was near it."[4] Dr. Beecher rejects this theory and says: " It is probable that some discoloraton would thus be caused; but it is utterly impossible that a figure perfect in detail, with every depression and elevation visible, not to speak of the hair and beard, could be accounted for in this way. This explanation was almost universally rejected."[5] He therefore concludes: " Natural explanations having failed, we are compelled to have recourse to the supernatural — but the supernatural working concurrently with a natural cause, and emphasizing such effect as this natural cause would itself produce. Theologians would call this a miracle *quoad modum* " (p. 21). This would seem to imply that he gives a half-hearted approval to the vaporographic theory, yet believed it was reïnforced by supernatural means.

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[3] *The Life of St. Nino*, Pp. 10-11. From Part I of Vol. V of *Studia Biblica et Ecclesiastica*, translated from the Georgian by M. Wardrop and J. O. Wardrop, of Oxford University. Vide Beecher, p. 171.

[4] Mgr. Barnes however informs me that he cannot agree with this dictum, but affirms that the scientists of the day were ready to accept it as a provisional and possible solution. It was the manuscriptists, led by Chevalier, who turned it down, and Dr. Beecher has no faith in Chevalier.

[5] C. M. G., p. 126. See also Vignon's English book, p. 164, f.

In answer to this I think all will agree that it is our duty to exhaust all natural possibilities before we appeal to the supernatural, in accordance with William of Occam's principle: " Entia non sunt multiplicanda praeter necessitatem." We must not assume the existence of any entity until we are compelled to do so. And in agreement with this I may add that, in addition to the proof for the authenticity of the Shroud which the facts and the phenomena of the camera and microscope supply, there is an interesting side question, not necessary perhaps for the authenticity, but one which has had a great fascination for many scientists, and that is: *Can we assign a natural explanation for the beauty and detail of the image on the Holy Shroud?*

JEWISH BURIAL.

Before proceeding further it is necessary to understand the procedure adopted at Jewish burials. The common custom in our Lord's time was as follows: the corpse was washed (Acts 9: 37); anointed with aromatic ointments (Jn. 12: 3-7; 19: 39—note that a " mixture " of myrrh and aloes is not an ointment; Mk. 16: 1; Lk. 23: 56; 24: 7. Cf. Mt. 26: 7, 12; Mk. 14: 3, 8); wound in linen cloths with spices (Jn. 19: 39-40; Mt. 27: 59; Mk. 15: 46; Lk. 23: 53); the hands and feet being bound with winding-bands and the head and face bound about with a napkin (Jn. 11: 44; 20: 6-7).[6]

Now, where details are wanting—and no other than the Evangelists' accounts are available—reasonable surmise has to be undertaken in order to explain difficulties and to propose solutions of problems. As is known, interment in Palestine and the East, owing to the hot climate and, among Jews, ideas of defilement, followed in a few hours of death. In the case of Christ's body the burial had to be urgently hurried owing to the lateness of the hour (cf. also Lk. 23: 44-45—the miraculous darkness; Matt. 27: 57; Mk. 15: 42-43) as after sunset the great Parasceve festival began (cf. Lk. 23: 54); and Jews had to do no work, according to the strict commandment in Exod. 20: 10; 31: 14-16.[7] So it is reasonably presumed that all the usual elaborate ceremonies, the washing, anointing, swathing of limbs in bandages, etc. had to be postponed till the termination of the festival on Sunday morning.[8] And this accounts for the very early arrival at the sepulchre of the watching Galilean women with unguents and spices (Lk. 23: 55-5 and 24: 1), evidently procured hastily late on Friday evening, for they seemed to know precisely how matters stood. For if the body had already been swathed and bandaged, such unwrapping and re-anointing would have been laboriously superfluous.

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[6] See *Hastings Dictionary of the Bible,* Burial, the extract from which I have revised. But in addition there must have been a winding-sheet or shroud in which the corpse was enveloped over all. This custom still prevails throughout India among all classes, decency dictating its transit thus on a bier to destination. Coffins are not used.

With reasonable presumption therefore we may briefly reconstruct the procedure as follows. On removal from the Cross the nude body of Christ, unwashed and unanointed, was carried directly into the sepulchre and placed on the table or raised slab therein (Jn. 20: 12; Mk. 16: 5) and laid on the already outspread half of the Shroud, which was 14 feet long by 3½ feet wide,[9] with the head in the middle of it, the crown of thorns having been removed. The head was then bound with a napkin (*sudarium*—a handkerchief—Jn. 20: 7; 11: 44), probably under the chin behind the beard and hair of the head and tied above the crown of the head,[10] to prevent the jaw falling. And then the other half of the Shroud folded over the head and front of the body to the feet (" wrapped it up in a clean linen cloth " — Mat.; " wrapped him up in fine linen " — Mk.; " wrapped him in fine linen "—Lk.). Observe that there is no tearing up into swathes or bandages. The 100 pounds (67 lbs. English, as the Jewish measure equalled about 21/32 of 1 lb. avoirdupois) of aloes and myrrh, already pulverized as purchased, were sprinkled and packed inside the Shroud round about the body to preserve it from too early corruption. St. John says of the body: " . . . bound it in linen cloths with the spices, as the manner of the Jews is to bury ". But he gives no details and we may reasonably assume the process above described

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[7] Dr. R. W. Hynek, M.D., in his admirable book *Science and the Holy Shroud*, translated from the Czech by Dom Augustin Studeny, O.S.B., 1936), the best medical study on the subject, explains many other reasons for the delay in the entombment which led to the postponement of the customary ceremonial. To these may be added the fact that with ordinary criminals the bodies were unceremoniously cast into a common grave, provided by the Sanhedrim or the Governor, near the site of the execution; but here exception had to be specially applied for direct from the Governor, Pilate. Space prevents further detailed elucidation of delays.

[8] Since first writing this I was able to peruse *The Shroud of Christ* by Paul Vignon, D.Sc., translated from the French and published in London, in 1902. On pp. 9-10 he states that this very hurried burial and unwashed corpse have been taken for granted for centuries and the stains on the Shroud assumed to be those "caused by liquid blood combined with aromatics (such as aloes), used before burial."

[9] It is believed that the actual length of the Shroud has been shortened by little strips torn off and gifted as relics. A very reprehensible practice which tends to destroy the evidential value of relics.

On examining the text of John 19: 40, as translated from the Greek into English and French, much doubt has been aroused as to its apparent discrepancy compared with the corresponding relation of events by the Synoptic Gospels. According to our Rheims version the passage reads: " They took therefore the body of Jesus, and bound (wound—A. V.) it in linen cloths, with the spices, as the manner of the Jews is to bury." But the Greek term translated " to bury " is susceptible of another meaning, namely, *to prepare for* interment. On referring this question to Monsignor Ronald Knox, he writes: " The translation of 'ενταφιάρειν by *sepelire* is certainly wrong Liddell and Scott (give) ' to bury, or rather to prepare for burial.' *Pollingere* is the true Latin equivalent, given by Schlensner. The word is used in LXX for the embalming of Jacob's body in Egypt to prepare for its burial in Palestine."

There is no mention anywhere yet of the bringing or preparing of oil or unguents, nor of anointing, nor of emulsifying of the spices, nor of soaking or smearing of the cloth. In fact, water for any purpose is not mentioned. And as the spices were naturally very brown or black, any such process as the last would have darkened the shroud to a very dark color, so this may be ruled out.[11]

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[10] Since this was written I find that Dr. Beecher confirms my view independently, *op. cit.*, p. 112, where some other details are given. Here mention may be made of Dr. Vignon's opinion that probably certain rolls of linen were also used as cushions below the chin and at sides and top of the head—*op. cit.*, p. 22, and p. 51. It is more probable that a large roll of linen was placed as a pad below the nape of the neck above the Shroud, in order to keep the head bent forward. Observe not only the bowed head but also the blank space on the shroud giving an appearance of elongated neck behind. This with the Shroud and the Sudarium accounts for the plural " cloths " mentioned by St. John 20: 5. 6. 7.

But some important medical considerations have to be emphasized. From the studies of Dr. Pierre Barbet, Surgeon, St. Joseph's Hospital, Paris, and the Czech Surgeon Dr. R. W. Hynek, M.D., of Prague, who also carefully studied the stigmata of Theresa Neumann, and our own knowledge of medical jurisprudence confirming, the sufferings of our Crucified Lord have not been sufficiently realized. Anyone who has suffered from cramps will have some notion of the terrible agonizing contractions of the muscles, giving rise to tetanic spasms, to which Christ was continuously condemned for at least three long hours.[12] But what we are specially concerned with here is the fact that after such a violent death the body was immediately subjected to extreme stiffening owing to coagulation of the muscle myosin, known medically as rigor mortis or cadaveric rigidity. On being taken down from the Cross this intense stiffness of the limbs and muscles generally continued, and it required great force to compose the body fittingly when placed in the sepulchre on the Shroud. Thus the imaginatory pictures of all artists are nullified by the actuality. Hence the imprints of the body as now seen on the Shroud are to be explaned by this fact and the modifying one which ensued on the relaxation of the muscles as the rigor mortis kept passing off.

Another fact of importance is that the blood in a case of violent death does not necessarily coagulate altogether, but may flow out from deep wounds, especially of the blood vessels. This would also increase when rigor mortis passed off. Hence it is not necessary to believe, as some have held, that the body must have been placed on the Shroud at the foot of the cross. Had this occurred, that sheet would have been badly and irregularly smudged with blood stains. But there is certainly no indication of this.

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[11] Dr. Vignon assumes as granted all these details on a pure hypothesis—see p. 164.

[12] See *Science and The Holy Shroud*, by Dr. Hynek, translated by Dom A. Studeny, 1936; *Cinq Plaies du Christ*, by Dr. P. Barbet, Paris, 1937; and *La Passion Selon le Saint-Suaire*, by Antoine Legrand, Paris, 1939.

A DISCOVERY.

Now, I have an interesting announcement to make. In order to understand what follows, any book with a frontispiece plate facing the title-page should be kept open before the reader. In September 1930, I made a remarkable discovery which seems to throw light upon the problem we are investigating. I have had for years in my library the 1901 edition of the *Century Dictionary: An Encyclopedic Lexicon of the English Language*, in ten volumes, printed in the United States and published by " The Times London, The Century Co., New York ". In several volumes, at the beginning, there is a colored plate on white glazed art paper, e. g. in vols VII and VIII, of Flags and Arms of various nations. The pictured surface, as you look at it, faces the right side. The plate is flanked by a protective sheet or two of paper of different and inferior make not only to the glazed sheet but to the rest of the book, and faintly browned on the opposite or off side, and seem to be pasted *in situ*. The two approximating pages right and left of the plate are partially printed on: the first with a brief " Publisher's Note " in the centre on its right side, and the second with the title, etc. of the *Dictionary* on its left side, and on its right surface a brief notice in the centre.

The peculiar thing is that *the title-page* facing the plate has three characteristics. 1. Although the plate has a clearly delimited, faint brown background, within a wide, untinted, white margin or frame, the facing title-page is *entirely* discolored a darker brown of age-like appearance. 2. On this brown surface all the figures on the plate have come out more or less clearly impressed, but quite recognizably and with definite outlines; but with this peculiarity, that all the colored or dark features are in *white* (thus indicating the original tint of the paper) and the white features are dark brown as the rest of the paper. But the shades of brown and white vary: gold (probably opaquest) and green are whitest; yellow, red, and blue less so. Even fine details are thus clearly shown up. These duplications are, of course, *negatives* of the positive plate. 3. A third pecularity is that the off or right side face of this title-page is *normal* white and has no impression of any kind, not even from its opposite printed page, the whole of which is occupied by explanations of

"Abbreviations". It will be observed that these results are precisely what we have in an ordinary photograph negative. 4. A fourth remarkable thing is that *the plate paper* shows no signs of deterioration or discoloration, not even in the margins; and does not even duplicate impressions from the opposing face of the title-page any of the big-type words or the small engraving depicting a time-piece surrounded by leaves and open book with printed, as *The Times*, etc.

But this is not all. There are two more extraordinary characters creating greater surprise. 5. The back or blank side of *the plate paper* is also as unaffected as its pictured surface: it is not discolored and does not depict any duplications of the designs on its opposite surface. It is so thick and opaque that when held up against light the designs are only faintly discernible on the opposite side — *nothing has come through.* 6. But, stranger still, the entire opposing surface of *the first proximate sheet* facing the blank back of the plate, has become tinted as brown as the title-page, and—depicts *positive* replicas of the designs, although not so clearly as in the title-page, but with *the shades reversed*. The white and brown on the title-page become now brown and white, and the brown is of a darker shade than the rest of the unaffected paper. In fact, these results are precisely what we would have in an ordinary photograph printed from a positive plate. 7. On the other hand, the other side of this sheet is clear white, unaffected, and normal. Nor is its facing partner affected in any way.

I interviewed several officials in charge of library records, engravings, and paintings in the British Museum, including the "Reparator" whose duty it is to preserve and renovate paintings and engravings, and they confessed that my experience (5 to 7) was quite out of the common and no one could give me an explanation. I was shown large-size Italian engravings dating about 1560 (sixteenth century) bound in book form, and was shown the negative duplications on the opposite or facing paper, but no other phenomena as above detailed. All the paper was a kind of thick drawing-paper.

EXPLANATIONS PROPOSED.

The question then is — How are these image impressions caused? There appear to be two probable originating causes, one due to *radio-action* and the other to solely *chemical action,* and they both give rise to a physico-chemical process akin to "printing" in photography.

1. *I take radio-action first.* For the physico-chemical process three conditions are necessary: (1) a surface susceptible of taking light and shadow impressions of (2) juxtaposed objects by means of variations of light or chemical emanations projected or reflected from them or obstructed by them, and (3) actinic or chemical rays acting upon nos. 1 and 2. In the case before us the sensitized surface is represented by the two browned thin paper sheets, the objects by the colored figures, and the rays by the glazed paper. It is obvious that there is some chemical substance, whatever it be, in the two thin sheets, that renders the paper sensitive to light. Besides silver salts other metal salts may be utilized to produce surfaces which are chemically sensitive to light, and combination with albumen, starch, or gelatine increases the sensitization, and these have been employed in photography. But photo-chemistry is a highly technical and complex subject[13]

But whence come the rays? Since the discovery of X-rays by Roentgen, in 1896, a new brance of physico-chemistry has been developed, namely that of *Radio-activity.* Modern researches by Becquerel, Mme. Curie (the discoverer of polonium and radium), Rutherford, Soddy, and others, have greatly enlarged our knowledge, and we now know that numerous substances (besides several minerals yielding uranium, thorium, and radium) possess self-radiant energy which in various degrees emit chemi-luminescent rays capable of penetrating certain solid substances and acting on (darkening) photographic plates.

Sir Ernest Rutherford, F.R.S., of Cambridge, states that radium and thorium, among the most radioactive, have been found to be distributed, although in very minute amount, in the surface rocks and soil of the earth; and a penetrating gamma-radiation, no doubt due to the presence of radium and thorium in the earth's crust, has been observed near the earth's surface.[14] Owing to constant transformations of these substances and the discoveries of new elements, end-products, and gaseous emanations, many unstable—all *radio-active*—the subject has become very complicated. *But a very minute presence of any of such does affect a photographic plate.*

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[13] See *Encyclopedia Brittanica,* 14th Ed., 1929. Vol. 17. Arts; Photo-Chemistry, Photo-Electricity & Photography, etc., pp. 784-838 and 848 f.

[14] See *Encyclopedia Brittanica,* 14th Ed., 1929. Vol. 18. Radio-activity, p. 897 c.

Now this is a very important discovery and seems to offer one solution of our two problems, that of the *Dictionary* and that of the Holy Shroud. In the *Dictionary* three difficulties arise: (1) Whence come the rays? (2) Why are the glazed back impressions positive and not negative like those of the front? and (3) How was the picture developed and fixed, as in ordinary photography? The *first* queston is answered by the inference that the glazed paper must have emitted the rays; something, whatever it be, in its glazing composition, which is proved by its uniform discoloration of the whole of the opposing sheet and by its localized prevention by the superposed color designs according to their degrees of restraint.

The *second* question elicits an interesting answer. The rays are also from the opposing glazed surface plus that on the printed-design surface, which accounts for their penetrability. It is observed that on this positive sheet the discoloration is a shade darker within the light-brown background noticed above, thus outlining it (which does not appear on the negative sheet), and, as already stated, all the designs are darkened in reverse in correspondence with the colors: these appear to indicate that the surface radiation is reïnforced by a back-reflexion from these colored designs (which cut off the rays from the glaze on their own printed side, but add to those on the opposite surface), and hence the greater manifested darkening. The white-parts in the original design are of course the underlying blank uncolored paper, and hence readily darkened on the positive sheet. These dark parts also reflect the rays behind, as do the colored parts. This suggested explanation seems to fit the problem.

The *third* question is answered by a suggestion that the two thin affected papers contain some chemical that not only received the impression but also maintains them permanently fixed.

Applying these discoveries and explanations to the Holy Shroud—and we are accepting the latter as authentic—it may be suggested that some of the conditions and operations in the burial of our Lord contributed to the formation of the radiographic impressions which the photographs in 1898 revealed to the world. What the precise operations were are justifiable conjecture, as already shown, as the Gospel details are inadequate.

2. *Chemical Action.* In pursuance of further investigation I visited the Kodak works in Wealdstone and was fortunate in meeting with the sympathetic assistance of Mr. Robbins, the Manager, and later of Dr. W. Clark, Ph.D., F.I.C., in charge of the Research Laboratory.[15] Dr. Clark advances the following opinion: " The glazed paper is a heavily loaded paper containing rosin, used as size. It is known that rosin, on contact with air, gives rise to traces of hydrogen peroxide (H_2O_2). The thin sheets are of an inferior grade consisting, probably, almost entirely of wood, and containing all the impurities, including semi-celluloses and other degraded celluloses. These materials readily undergo oxidation, giving rise to browning of the paper. And hydrogen peroxide produced in the glazed paper in contact with the poorer paper would accelerate the browning of this."

This browning occurs commonly with the cheaper papers—for example, ordinary newspaper stock—on exposure to the oxygen of the air. In my own room I have several old newspapers exposed for several years on a low bookshelf, twelve feet from a large window, and the darkening shades correspond with the greater readiness to, and the length of, their exposure. A copy of the *Catholic Times* number, dated 9 April, 1926, lying uppermost, and part protruding from a covering of books above, is discolored very freely, the top page more deeply, although the edges of several other pages are also affected; while the part protected is white and demarcated by the outline of the protective above. Another copy of the *Catholic Times*, 26 September, 1925, lying alongside has four inches exposed darker still, while wherever protected the pages are white. *The Universe*, lying below this, is nearly normal white except for the margins left freely exposed to the light and air. The under parts of these papers obscured from light, though exposed to the air, are also shaded off to normal white. It thus also appears that light aids the oxidation and browning. It is well known that cloth in general when lying by for years undergoes the same browning, which is attributed to " age ".

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[15] This is the head works of the Kodak firm in Great Britain, employing some 2,000 workers and turning out numerous Kodak cameras per annum.

Here, then, we seem to have a sound and reasonable explanation of the discoloration witnessed in the *Dictionary*, and the pecularities observed in the different behaviors of the three sheets are also explained, as in the reasons I have assigned above under " Radio-active action ". The oxygen however is believed by Dr. Clark to be prevented from escape forward through the colored figures and so the escape occurs in concentrated form backward onto the thin sheet taking the positive impress. The latter is difficult to accept since the glaze is pretty dense. And I am therefore tentatively inclined to believe that the radio-activity as indicated above is the determining factor here. I incline to consider that radio-activity excites and aids the decomposition of the rosin glaze, and the unstable hydrogen peroxide thus more readily parts with its oxygen to act on the celluloses. Yet on examination of this page in the dark I cannot discover any visual luminescence, although in a feebly lighted room in the shade the pictures stand out remarkably well on the distinctly bright white paper. Could the original luminescence, if it existed, have now after so many years become lost? It is possible. My luminous crucifix waxes and wanes with the amount of its absorption of light during daylight or electric light, as I mention later on.

With this opinion, it is fair to say, Dr. Clark does not agree. He says: " I am *not* of the opinion that ' radio-activity ' excites and aids the decomposition of the rosin (glaze) size, and the unstable hydrogen peroxide thus more readily parts with its oxygen, etc.' I can find no chemical evidence for this." With all due deference, I point to the facts of my personal observations on the newspapers as recorded above.

The Holy Shroud. We thus come to understand how the linen of the Shroud, which for burial purposes must have been unbleached, had its degraded celluloses amenable to the action of hydrogen peroxide or some equally oxidizing emanations from Christ's body, actuated probably by certain radio-active substances. Both of these must have been very active to result, as we know they did, within the brief limit of the three days when the body lay in the tomb before the Resurrection. Since writing this I have come across a passage in a book I had underlined a couple of years ago. " More recent observations and experiments have proved that psychical emotions cause electric variations in our system, and radiations from the body similar in effect to cathodic rays have been registered upon photographic plates." Could such electric reactions be continued *post mortem*,[16] especially in the body of Christ, apart from radioactivity, we must remember that there were 67 English pounds (" about a 100 pound weight ".—Jn.) of aloe and myrrh, resinous substances, packed with the body. Dr. Clark makes a valuable statement which is worthy of attention: " It is possible that the rosins, etc., may have given off sufficient hydrogen peroxide to act chemically on the linen of the shroud in the short time the shroud was in contact with the body. A piece of rosin held near a photographic plate in the dark gives off sufficient peroxide to affect the plate in a relatively short time. I see no reason for suspecting radio-active action. On the other hand, turpentine and other natural volatile organic liquids give rise to traces of peroxide on contact with air, and it may be that these, and not rosin caused the effect."

I have also considered it probable that all these effects might have been reïnforced by Dr. Vignon's vaporographic theory—the combination of ammoniacal vapors from the urea of the sweat and blood of the body, together with emanations from the aloes and myrrh (and these have a powerful exhalation), depositing themselves upon the cloth of the Shroud. But no deep stains are present to correspond with the powdered " mixture ".

One observation we must not omit making, in answer to the difficulty in understanding how a combination of fairly clear and diffuse images occur on the Shroud. We must not forget that the entire back of the body, equally as well as the front, left its detailed impress on the sheet, and that the back was lying in close contact with it. As Mgr. Barnes suggests, rays or emanations acting only at short range, before their energy was dissipated or absorbed would more readily produce a contact image. At greater varying distances the image would become diffuse, in accordance with the emanations. These variations accord with the front and back impressions seen on the Shroud.

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[16] Boirac, *Our Hidden Forces,* pp. 249-259; Tromelin, *Le Fluide Humain;* Imoda in *Annals of Psychical Science,* Aug.-Sept. 1908; and Baraduc, *L'Inconographie en Anses.* See *Spiritism and Religion,* by Jean Liljencrants, A.M., S.T.D., 1918, p. 120. Prof. T. Flournoy, of Geneva, also mentions experiments confirming the above, and quotes several authorities, vide his *Spiritism and Psychology,* 1911, pp. 296-302. But more observations are needed in regard to photography. Dr. W. J. Kilner discovered luminescent psycho-galvanic " aura " in the living, which were also affected by electric charges, vide *The Human Atmosphere,* 1926; but no satisfactory photographic experiments were made.

On the other hand, for those who would incline to the body impressions being of a miraculous or semi-miraculous nature the following observations should carry weight. They may possibly have culminated on the third day at the moment of the Resurrection by the sudden radiance of our Lord's body, " as lightning " or " glittering as the sun," such as we know occurred on Mount Tabor at the Transfiguration (Mat. 17: 2 f., Mk. 9:3, Lk. 9: 29 f. Cf. the Angel at the Tomb, Mat. 28: 3, Lk. 24: 4; and cf. Moses, Ex. 34: 29-35). This is a very interesting speculation or conjecture. We know that in the case of Moses the effulgence from his countenance was so vividly brilliant that it had to be screened from the people by his wearing a veil. In our Lord's case it is suggested that the radiation occurring at the earliest just immediately before his complete revivification and therefore somewhat moderate in intensity, caused the impression of the body on the sensitized Shroud, the variation in shading being due to the blood, sweat, hair, features, and other usual obstructions to light, as in an ordinary photograph. Instantly on revivification the Shroud was cast aside, and this would account for the impress being of the *dead* Christ and not of the risen Christ, with eyes open, etc. It is to be remembered that the Shroud of thin linen shows the body impress right through its texture, so that the other side of the linen also bears similarly clear images.[17]

As supportng this idea, since writing the above I have closely examined a small luminous crucifix on my bedroom wall, in the dark, and discovered that not only are the tracings of the body lineaments—bending of the limbs, folds of the waist cloth, etc. — perceptible as dark shadings in the luminous figure, but wherever the latter is stained by dust or soot—as the hair of the head, parts of the extended arms, hands and feet, etc.—they also appear dark.[18]

Some final conclusions of importance are these. These discoveries claim to affirm the following facts: 1. The impressions on the Shroud are not paintings. 2. They are those of a deceased man. 3. They are negatives from a postive body after the manner of a photograph. 4. They are what may be termed *natural auto-photograms.* 5. They were produced by a probably combined radio-chemical process resulting in a skiagram (or radiogram). 6. Possibly aided by the supernatural radiance of the Resurrection. With this possibility both Dr. Beecher and Mgr. Barnes appear to agree. The latter in the ultimate sentence of his article says: "At the same time, when I consider the wonderful and unearthly beauty of the Face that has been revealed, I wonder whether such beauty can be wholly the result of blind forces acting according to strict laws and whether we must not postulate an over-ruling guidance of a supernatural character." 7. Finally, in view of the extraordinary convergence of scientific and medical evidence, if the authenticity of the Shroud be accepted—as it also historically seems to be and may also be accepted by default of the contrary—*we have here undoubtedly the only authentic portrait of Jesus Christ, our Divine Redeemer, in the world.*

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[17] See Dr. Beecher's book, pp. 89 and 102.

[18] As this article goes to press I notice a remarkable lecture on " Light," by Sir Ambrose Fleming, F.R.S., affirming the objective reality of supernatural light. He later lent me a copy of his lecture and thus confirmed the above statement.

Another thing which seems to have either escaped notice or not been insisted on, is that there appears to be no other shroud in existence that bears a similar impress of a corpse.

On the other hand, considering its history, and that this linen is not the winding-sheet of any other dead person, and that the altogether extraordinary impressions could not be of one stimulating the passion-afflicted Christ, with the peculiar marks of His scourgings all over the back and limbs and the chest and front, the punctures from the coronation of thorns, the bruised, tumefied and bloody countenance, the dislocated cartilege of the nose, the right eye injured and closed, the pierced wrists (not palms — an anatomical evidence of value),[19] and below the insteps of both the feet through the interspace of the metatarsal bones impailed together by a single nail, the notable discoloration on the right shoulder, indicating the pressure of the carried cross, the large bleeding wound on the right (not the left) side of the chest, and the entirely nude body — a circumstance of impressive value as it goes directly against the pictorial expression of all early Christian sentiment and reverence—*this portrait seems to be the strongest confirmation of the authenticity of the Holy Shroud being indeed that of our Lord Jesus Christ Himself*. In other words, an established fact must be faced, however astounding it may be. *The Shroud taken as a standing fact by itself is its own defence for its authenticity, which no opposing argument can overcome.*

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[19] See Dr. Barbet's *Les Cinq Plaies du Christ,* wherein "Destot's space," formed between the four carpal bones of the wrist (the scaphoid, cuneiform or pyramidal, os magnum, and unciform or os crochu), permits the nail to pass without fracturing any bone. Also the penetration of a single nail through both feet between the first and second intermetatarsal bones, the left in front, the right direct against the cross without intervention of a foot rest. Vide illustration of p. 24 and Vignon's *Saint-Suaire,* plate 24, p. 41.

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MISSION BEGGING: REQUISITE OR RACKET?

ON the ground that the ordaining bishop hands the ordinand a chalice and a paten but no collection basket, as a seminarian I solemnly promised myself that I should never descend to the indignity of personally taking up a collection. As the passing years enlarge my tonsure, however, I find that more and more prized become those rare occasions when I am privileged personally to pass the basket and take up a collection. How explain this evolution from a naïve, idealistic seminarian to what one pastor curtly characterized as a " religious racketeer " and another decorated with the " Order of the Golden Fleece "?

Personally I can assure an incredulous world that the necessity in which I frequently find myself of appealing for funds with which to carry on mission work is quite as distasteful to-day as it was in the care-free days of the seminary. I suppose it is one of the disillusionments of all pastoral life that the butcher, the baker, and the candlestick-maker are more concerned with payers than with prayers and that bankers have more consideration for promissory notes collectable in thirty days than in spiritual bouquets collectable after death; but the missioner also soon learns that if he is to save souls he must also save nickels and that it is as hard to make a dollar as it is to make a convert.

That to-day I can find pleasure in the odious task of taking up a mission collection is simple testimony to a fact thus eloquently proclaimed by an impecunious preacher to a parsimonious congregation: " Brethren, to do the work of God three things are necessary: grace, grit, and greenbacks. God will give the grace; I've got the grit; but you must give me the greenbacks."

I.

With some dioceses in the United States staggering under tremendous financial burdens and many parishes keeping only a step ahead of the sheriff it may seem like audacity to bring up the question of financing the missions. While undoubtedly some dioceses and many parishes are seriously affected by the money situation in this country, it may be, however, that the situation is not so serious as appears on the surface. Some, perhaps, have merely developed a " depression psychosis " and are sharing unreasonably in the nervousness from which business in general would seem to be suffering.

Even were monetary straits so bad as some would seem to think, it would be but an added reason for discussing mission support for the very reason that the missions would then be even more adversely affected than those dioceses and parishes which have some source of steady income. And with European countries cut off as a source of missionary revenue, the Church must look more and more to the Americas for the means with which to carry on her missionary program.

Certainly the present rather haphazard method of financing the missions is too unstable and indefinite to be satisfactory. Of course, any undertaking like the mission program of the Church, which depends almost entirely upon the charity of the faithful, must of necessity be to a great extent haphazard and unstable: charity is by its nature voluntary, consequently unpredictable. But whether appeals for mission support will be looked upon as opportunities for fulfilling a recognized obligation or as predatory incursions upon the charity of the faithful's resources will depend upon one's concept of the Church quite as much as upon one's personal interests.

If the Catholic Church is essentially a missionary Church, then the missions are of the very fabric of Catholicism and may not be slighted without at least an implicit denial of the very specific charter granted by Christ: " *Going* therefore, teach ye all nations " (Matt. 28: 19); "And this gospel of the kingdom, shall be preached in the *whole world*, for a testimony to *all nations* " (Matt. 24: 14); " *Go* ye into the *whole world*, and preach the gospel to *every creature* " (Mark 16: 15); "As the Father hath sent me, I also send you " (Jno. 20: 21), but " God sent not His son into the world, to judge the world, but that the *world* may be saved by him " (3: 17). Mission support then is a requisite of Catholicism, for a commission implies the means to fulfil it.

It might be objected that Christ sent His twelve Apostles on their mission with the injunction, " Do not possess gold, nor silver, nor money in your purses; nor scrip for your journey, nor two coats, nor shoes, nor a staff " (Matt. 10: 9, 10; also Mk. 6: 8; Lk. 9: 3). He gave a similar caution when He sent forth His seventy-two disciples (Lk. 10: 4). From the contexts, however, it is manifest that these were injunctions to personal poverty, a life to which every missioner is either vowed or pledged. In the words which follow these quotations, it is very plain that Christ put the obligation of supporting His first missioners on the people whom they would serve, for immediately after giving the command to personal poverty He gave the reason: " For the workman is worthy of his meat. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide until you go hence " (Matt. 10: 11; also Mk. 6: 10; Lk. 9: 4; 10: 7, 8). This obligation to cooperate with the missioners carried with it a severe sanction: "And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them " (Mk. 6: 11; also Lk. 9: 5; 10: 10, 11).

St. Paul reminded the Corinthians that he labored with his own hands to support himself (I Cor. 4: 12; also Acts 18: 3; 20: 34) merely by way of pointing out that he was the exception to the general rule that " they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar. So also the Lord ordained that they who preach the gospel, should live by the gospel " (I Cor. 9: 13, 14). It is the duty of the missioner, therefore, to teach the people among whom he is laboring to support the Church and her activities in their behalf. But what is a missioner to do while he is building up a congregation capable of supporting its own organization, if his congregation is too poor to contribute adequately, or if he has no congregation?

St. Paul answers the difficulty. The second letter to the Corinthians is the first record of a begging letter sent out by a missioner! In it St. Paul appeals for funds with which to carry on the work of the Church—aiding the poor of Jerusalem (8-9). This collection was much in St. Paul's mind during his third missionary journey, and several references to it are scattered throughout his epistles. Thus, in I Cor. 16: 1-3, it would seem that he had already ordered the taking up of such a collection in Galatia, and he offered to the Corinthians the same practical plan of laying aside so much a week toward that end. From the casual manner in which the subject is there referred to, it is clear that the Corinthians had already been urged to make a contribution. The Apostle showed his practical sense by arranging that the collection should be carried to Jerusalem by messengers accredited by the Corinthian Church.

At the time of writing II Corinthians, matters had progressed and St. Paul stirred up the generosity of the Corinthians by telling them of the generosity of the Macedonians. At the same time he reminded the Corinthians that they themselves had been first in desiring to help, and that " as far back as last year " (II Cor. 8: 10). During the three months he spent in Greece (Acts 20: 1-3), he wrote the Epistle to the Romans and stated incidentally (15: 25-31) that the collection had been made and was actually in his hands. In Acts 24: 17, we learn that he brought these alms to Jerusalem.

That St. Paul's concept of the obligation of Christians in prosperous churches to aid the less prosperous extended beyond mere relief of poverty-stricken Christians to poor missioners themselves is evident from the fact that when he himself went to the Corinthians he not only worked with his own hands to gain a livelihood, but actually received personal aid from the Macedonian Christians: " I have taken from other churches, receiving wages of them for your ministry. And, when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia; and in all things I have kept myself from being burthensome to you, and so I will keep myself " (II Cor. 11: 8, 9).

The practice of missioners sending out appeals for financial aid to more prosperous churches, therefore, has good authority in the example of the great missioner of the apostolic age. That this was the custom in succeeding ages is amply shown by the history of the Church up to modern times; in fact, it is not so long ago when the United States itself was the recipient of munificent charities from European Catholics.

II.

If mission support is not looked upon as an obligation imposed by Christ and practised by the Apostolic missioners, modern missioners who appeal for aid will be regarded somewhat in the light of panhandlers engaged in a predatory activity and their monetary success will depend largely on their salesmanship in breaking down the resistance of prospects. But this very necessity of "putting himself across" has left many a missioner cynical and disillusioned. Father T. Gavan Duffy tells the story of one such in his little book, *The Sower Went Out*:

> He [the begging missioner] learned that, after getting past the bishop, he would then have to go and tell his story to each separate parish priest before he could put it to the people; that was tougher than converting Brahmins, but he could understand it as a necessary discipline. What he never learned to understand, what he fought desperately against ever believing even to this day, was that an appeal for the missions based on anything other than fact, a demand made on charity for any but a supernatural motive, a plea in the name of anything but our rights as envoys of Christianity to heathendom, could ever be defended. . . . He soon grew almost fatalistic. God required him to make the effort and to earn every penny he collected. But nine times out of ten the people who had promised or upon whom he had absolutely counted let him down, and the cash came in through some totally unexpected channel.

Is the difference between a begging missioner and the pastor of an affluent parish so great that one may regard the other as a parasite? They are brother priests who have dedicated their lives to the service of the same Master. The only appreciable difference is that one stayed home and now legitimately enjoys the good things of life, while the other heeded the call of the missions and sacrificed the material advantages of the priesthood. But is not that precisely a sufficient reason why when a missioner asks for the crumbs which fall from a well-laden parochial table he should not be made to feel that he is a nuisance?

It is understandable that many a pastor is not in a position to aid materially, either because of the pressing needs of his own parish or because of the multiplicity of appeals which happen to come his way; but what is difficult to understand is the great zeal some pastors exercise in protecting their parishioners from all outside appeals. These same parishioners are not "protected" from countless places of amusement which lure money into bulging coffers; they do not consider it a nuisance to receive in a single mail even several broadsides from department stores, mail-order houses, etc.; and they are well able to take care of themselves in the ordinary affairs of life. Why then is it so necessary to have " protection " against the appeal of a missioner who comes in the name of Christ and for the cause of souls?

Our Catholic laity are generous and have a keen spiritual insight into the missionary problems of the Church. The spirit of sacrifice evinced by the average Catholic in responding to missionary appeals is a constant source of edification to the priests and sisters who have given their all to the missions. Numerous instances of a Christ-like charity involving personal sacrifices, heroic in degree if not in amount, can be told by every missioner who has been under necessity of " hitting the road " in quest of funds. But frequently the missioner must be something of a Jason to survive the preliminary ordeals of his appearance in the pulpit to tell his story to the people.

This predisposition of some priests against begging missioners is the result of a vague impression exaggerated into a very real grievance against appeals of all kinds. How many times does one hear complaint that *every* mail brings a *batch* of begging letters? Contrary to what is asserted, there are not so many appeal letters sent through the mails as is sometimes supposed; and the assumption of the ubiquity of begging letters is one of those things that do not stand up statistically, at least so far as any given individual is concerned. Even if the assumption were true, there would be no call for indignation—one does not get worked into a lather of resentment because one finds several commercial advertisements in one's mail.

As regards mail appeals, many who might have been lured into this means of quickly raising funds often find that the law of " diminishing returns " gives all the profits to the printer and the post office and all the work to the sender. The missioner who does take to the mails is usually hard pressed and resorts to this method in desperation, and even then only on a small scale to personal friends or friends of his mission.

That there have been abuses of begging letters cannot be denied; but it is not usually the missioner who is guilty of such abuse. The most flagrant abuses of appeals are committed by institutions that are not charitable institutions in the strict sense of the term, the sending of national appeals by bona fide works of charity which, however, are local in scope and responsibility, and the use of commercial aids in raising funds.

It is a well known fact that some institutions which by their nature are " pay institutions," having regular sources of income from those who benefit by their services, engage in large building programs beyond their legitimate sources of income or need and are subsequently forced to appeal to charity in order to meet their obligations. Private educational institutions, child-caring homes which receive allotments from government or other sources, etc., are sometimes found in this category, but, though they may have a right to appeal under some other title, strictly speaking they have no right to appeal in the name of charity.

It is undeniable, furthermore, that institutions serving a local need have a right to diocesan aid either from fund sources or from the charity of the faithful whom they serve. But it can be questioned if such a right may be extended beyond the limits of the locality receiving the benefits of the institution unless the diocese in which it is located is itself so poor as to be classifiable as an object of charity. An orphanage, for instance, is undoubtedly a worthy object of charity; but there is a vast difference between what might be called the " charity rights " of an orphanage in a well organized and thickly populated Catholic diocese (which also probably receives State aid) and an orphanage in a poor missionary and sparsely settled diocese.

Finally, it must be admitted that high pressure commercialism has beguiled some who appeal in the name of charity. Some commercial firms offer for sale what are popularly known as " sucker lists " at so much per name; such lists are worthless and the real " suckers " are those who use them. Then there are the commercial fund raisers who by fraudulent or shyster methods pocket most of the income and leave the object of their appeal none the richer but much the wiser. There are also a few notorious instances where indigent institutions engaged in the " bond business " with insufficient security but more than sufficient disaster to themselves and investors. Finally, there is the man with a flare for publicity who carries on an appeal out of all proportion to his need or the good being accomplished; but these are rare — to the writer only two such are known. Even admitting these sad facts—which carry their own punishment with them—the distrust engendered against appeals in general is out of proportion to the culpability of the relatively few offenders.

By their very nature the missions must always be in need of more funds, for as soon as the Church is established in one quarter the missioner must move on to other fields—it is the vocation given to the Church by her Founder and must continue to be so until the Gospel has been preached to all men. This constitutional necessity the Church is under of ever moving on to undeveloped fields invalidates an excuse sometimes profferred in well organized dioceses and parishes that " there are enough heathen right here in this city to take all our spare cash and surplus energy without going to distant places." The major objective of the missionary apostolate is not primarily that everyone in a given locality be brought into the Church, desirable as that undoubtedly is, but that everyone in the whole world be given an *opportunity* to embrace the Faith.

So far as the Mystical Body of Christ is concerned, there must be a living, pulsating Christ-cell planted wherever souls are to be found who have not yet had the Gospel preached to them. Consequently, the index of missionary success is not, " How many converts? " but that the arteries of the grace system of the Mystical Body entwine the world so that all may have an *opportunity* to avail themselves of the supernatural life. Whether or not all souls in a given area avail themselves of this opportunity is quite another matter. It is not good missiology, therefore, to overplant one section of the vineyard with architectural gems and multitudinous monuments while other sections lay untilled and barren.

III.

Since mission support may not be regarded as supererogatory it should be an important item in church budgeting, not a matter of chance charity. Protestants, with nothing more than a label to offer, have generally been in advance of Catholics in this respect because mission support is regarded as part of the current expenses of a church. It is indisputable that a mission could be supported on the waste in many a built-up Catholic parish which has reached its saturation point in growth but which enjoys an income more than sufficient for its needs.

It is stimulating to find many priests who are real missioners in their zeal and charity—their number is greater than might be thought, for the priestly cloak of Melchisedech is often a modest cloak of anonymity covering an open hand in the matter of building mission chapels and other munificent benefactions. But quite apart from the personal charities of a priest to the missions, why should there not be a parochial obligation on the part of the better-off parishes? Every diocese in the more favored sections of the country has several parishes which could easily afford to send a monthly check to a poor missioner and carry the burden as a legitimate parish expense. If each priest on the missions could count on a monthly check of $50 from a financially well-off parish it would come very close to being an ideal subsidy and enable him to spend more time being a priest and less time being a beggar.

There are numerous ways of working out the details of this subsidy. One Protestant church, for instance, is listed as having four curates—one a missioner in China who receives his salary and share in the perquisites just as if he were a resident. The pastor of a Catholic cathedral, for another instance, sends $50 a month to a missioner in China and another $50 to a missioner in the South—the Cathedral Sodality finds the mission projects not too burdensome but very stimulating. Another pastor proposed to his congregation the " adoption " of a mission—the idea caught on and the parishioners not only raised sufficient funds with which to build a mission chapel but take a personal pride in seeing that it is kept in repair. The usual experience is that where a pastor is mission-minded the people readily respond to his zeal and without detriment to parish collections; in fact, it is not an uncommon experience for pastors to find that when they have educated their parishioners to a " catholic " as opposed to a " parochial " idea of the Church, they have responded more generously in every direction.

With several other mission aid societies, the *Propagation of the Faith* is doing a splendid piece of work in educating the people to a proper appreciation of the missions and in collecting aid for the missioners. With Europe largely cut off as a source of mission revenue, the *Society* in the United States must carry a large share of the world burden; in this it is showing admirable initiative and commendable energy. But even were the *Propagation of the Faith* to function perfectly, it is not within the dream of the Directors that it should ever be able adequately to finance all the missions in the world. A few years ago it stated its position by recalling that when it was founded "its simple and sole objective then was to give a 'helping hand' to some French missioners in America. . . . All the *Propagation of the Faith* could be expected to do would be to 'come to their rescue' with a portion of help. To-day the aim of the *Society* is the same—its purpose is to aid the missioner, to help him, but not to provide all his support. At present it can give each missioner only about 15 cents out of every dollar that he needs. And that means that the other 85 cents must be found somehow and somewhere by the missioner or by the mission society that has placed him in the field."

Besides taking up the annual collection for the missions and engaging in its other multitudinous activities in behalf of the missions, within recent years several of its branches have revived and are perfecting a plan of mission aid which was used by the Newark *Propagation* in predepression years under the direction of the now Auxiliary Bishop of Newark, the Most Reverend William A. Griffin, D.D. Presently the *Propagation* of the Archdiocese of Detroit, with the approbation of His Excellency, the Most Reverend Edward Mooney, D.D., and guided by the Archdiocesan Director, the Reverend Dr. Leo DeBarry, has worked out a plan which has since been taken up by several other branches of the *Propagation.*

According to this plan, each parish in the archdiocese will, besides contributing to the regular mission Sunday collection, be host to one missioner a year, listen to his story, and take up a special collection for his specific mission. To the large urban parish, which heretofore might have been something of a "victim," this means a limitation of itinerant, appealing missioners to one a year. To the small urban and rural parish which heretofore never saw a missioner in the flesh or heard first-hand a story of the missions, it means an annual treat. Such regulation of appeals has met the unanimous approval of the pastors, most of whom are anxious to aid but are fearful of overtaxing the resources of the parish if they are too free with permissions. It also pleases the people who are anxious to hear about the missions from one who has dedicated his life to them; and they can be generous with the assurance that their generosity will not be imposed upon with undue frequency.

Most assuredly the plan is approved by the missioners who for the most part would otherwise either have no entree or would have to depend upon their salesmanship to get openings. The number of parishes assigned each missioner is set by the Director; they vary in type from the large urban parish to the small rural parish and the missioner must agree to cover each parish assigned him since the success of the plan depends largely upon its application to every parish in a diocese. A general adoption of this plan now being successfully carried out in Detroit and several other dioceses might be a practical solution to the problem of cultivating a wider interest in the missions on the part of the laity and a more generous support of poor missions through responsible missionary organizations which are in a position to allot collected funds on a basis of mission need rather than ability of a missioner to " sell himself ".

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TEN YEARS OF THE CATHOLIC HOUR.

ON 2 March, 1930, the Catholic Church, in a sense, went "on the air, coast to coast," for the first time in the United States. Those who heard that program may have thought—if they adverted to it at all—that not more than a few weeks had been spent in preparation. If so, they were mistaken.

It was at the Cincinnati convention of the National Council of Catholic Men, in November 1928, that the seed was first sown. The delegates at that convention were dejected. They had seen the ghost of anti-Catholic prejudice and bigotry arise to smite a great American in the political campaign just closed. But the counsel of wisdom finally overcame the counsel of despair. They decided that if their fellow Americans could be so bitter about the Catholic Church, it must be because they misunderstood it; and if, after rubbing elbows with generations of Catholics they misunderstood it so badly, it must at least in part be the fault of the Catholics. Catholics must have been pretty effectively hiding their light under a bushel.

So these Catholic men decided to establish, at the Washington headquarters of the National Council of Catholic Men, a Bureau of Apologetics; and they decided further, particularly because of the fine public reaction to the broadcast convention address of the Hon. William D. Cunningham, that radio should be one of the chief instruments to be employed by the Bureau.

The Bureau was established, with Grattan Kerans (now an officer of the National Council of Catholic Men) at its head. He and the late Charles F. Dolle, then NCCM Executive Secretary, began mapping out plans for a nationwide radio apostolate. Mr. Dolle called on the officials of the National Broadcasting Company, to get terms for the purchase of radio time. NBC offered it free of charge. After a period of negotiation, ably superintended by Archbishop Schrembs of Cleveland, then NCCM Episcopal Chairman, and the late Father John Burke, C.S.P., then General Secretary of the National Catholic Welfare Conference, conditions were agreed upon which would assure the thorough Catholicity of the program and permit NBC properly to discharge its public service obligation.

The plans were presented to the Administrative Board of the National Catholic Welfare Conference at its meeting in the fall of 1929. They approved.

That was only the beginning. Even though NBC was offering radio time free of charge, money was needed for an administrative, stenographic, and clerical staff, for music, for travelling expenses and at least a gesture toward an honorarium for the speakers, for postage, telephone, and telegraph. NCCM had no money. So it had to be raised — and the depression was already under way.

Finally, however, on 2 March, 1930, the Catholic Hour went on the air. The late Cardinal Hayes delivered a masterful address which has served as the chart and compass of the Catholic Hour ever since. Archbishop Schrembs gave an address which was an admirable forerunner of all that have followed—a logical, dignified, persuasive exposition of a cardinal point of Catholic teaching, in this case, most appropriate to the inaugural program, a demonstration of the existence of God. Merlin Aylesworth, then President of the National Broadcasting Company, expressed NBC's interest in the program.

The Catholic Hour has never lost a Sunday since, save for one voluntarily relinquished to President Hoover.

That the Catholic Hour should still be on the air after ten years is something to be thankful for. That is long enough for the average radio program to wax and wane and be forgotten. It is one of the oldest programs on the air.

Not only has it continued, it has grown—prodigiously.

The inaugural program went out over a network of 22 stations, located in about 17 states and the District of Columbia. At the present writing the Catholic Hour is carried by 94 stations located in 41 states, the District of Columbia, and Hawaii. This increase is due in some measure, of course, to the growth of the National Broadcasting Company. Yet in 1930, when the Catholic Hour was inaugurated, only about 30 per cent of the stations to which it was offered carried it; to-day about 90 per cent carry it. These 94 stations, which are sacrificing valuable revenue-producing time to a program that brings them not a single penny, make the Catholic Hour the largest year-round religious broadcast in the world. In fact it is heard virtually around the world. It has regular listeners all the way from Baker Lake, 1000 miles north of Montreal, to the Falkland Islands, 3500 miles south of the Panama Canal, and from Australia, 8000 miles west of San Francisco, to Turkey and

South Africa, 7000 miles east of New York. These far-away listeners hear it figuratively " around the clock "—from 12: 30 p. m. Sunday in Hawaii to 9 a. m. Monday in Australia — through short-wave station WGEO in Schenectady. It is practically the only contact the listeners at Baker Lake—Oblate missionaries—have with the outside Catholic world, since only one mail a year reaches that icebound outpost.

There has also been a tremendous growth in audience interest, as shown by the audience mail, or " fan mail ". In 1930 radio was still relatively new to many—new enough and marvelous enough to prompt them to write complimentary letters to sponsors and artists. Certainly the first regular nation-wide Catholic program was a novelty, and a very praiseworthy novelty, to Catholics—sufficiently so to call for a large number of congratulatory telegrams, letters, and postal cards. But the novelty, the sense of awe in the presence of a new and wonderful marvel, the feeling of jubilation over a new and important Catholic work well done, has had time to wear off pretty thoroughly in ten years. One would expect, therefore, that audience mail would long ago have begun to lag behind the records established in the early years, especially since the program originally lasted a full hour, rather than a half hour as at present; one would expect this even despite the increased number of outlets. That this has not happened is another evidence of the Catholic Hour's genuine audience appeal. During the program's first year some 12,000 pieces of audience mail, and during the second year nearly 22,000 pieces were received at the headquarters of the National Council of Catholic Men; during the eleven and one-half months of the tenth year which have elapsed at the time of writing, more than 175,000 pieces have been received; and on the basis of present mail receipts (over 112,000 pieces in January alone), it is an altogether conservative calculation that more than 225,000 pieces will have been received by the end of this tenth year. In these ten years on the air the Catholic Hour has commanded an audience mail of approximately half a million pieces—about 20% from non-Catholics.

Audience measurement has not yet been reduced to a science and, in the writer's opinion, it never can be on the basis of audience mail alone. Miss Jeanette Sayre of the Princeton Radio Research Project, however, reported in the April 1939 issue of

Public Opinion that students of the subject agree that the ratio of listeners to letter-writers is somewhere between 500 and 4,000. During the week of 7 January, 1940, more than 35,000 letters and postcards were received in response to the address delivered in the Catholic Hour on that day by the Right Reverend Fulton J. Sheen (additional mail relating to the same address was received during the following week, but because of the volume it proved impossible, or at least inexpedient, to segregate it from the mail relating to Monsignor Sheen's address on 14 January). Using the ratio figures 500 to 4000, that means that Monsignor Sheen's audience on 7 January comprised anywhere from seventeen and a half million to one hundred forty million.

Incidentally, audience response to Monsignor Sheen's 1940 series, which is still on the air weekly, is phenomenal—undoubtedly the largest audience mail ever elicited by a strictly religious program. During the five weeks from 7 January (the date of his first talk) to 13 February, more than 164,413 letters and postcards have been received at NCCM headquarters—and it still continues unabated. This is in response to Monsignor Sheen's plea for an increase of prayer and his offer to send a small booklet of prayers to anyone requesting it.

This should be enough to convince anyone that the Catholic Hour has done a more than satisfactory job. But that is not all. A comparison of the number of complimentary letters from non-Catholics received in the early years with those received to-day would certainly show very gratifying results. Unfortunately, no complete figures can be given here, for several reasons, one being that letter-writers do not often reveal whether they are Catholics or non-Catholics, and another being that insufficient finances did not permit any study of audience mail, from this angle, during the depression years. Yet those who have been handling the audience mail in the NCCM headquarters have no doubt whatever that the proportion of complimentary non-Catholic letters has been steadily growing. Incidentally, adverse criticisms comprise less than one-half of one per cent of audience mail.

Still another consideration is that the Catholic Hour has had much stiffer competition in later years than it had originally. For there can be no question that radio programs in general, especially "talks" programs, have grown not only in number but greatly in quality also. The Catholic Hour has met this new competition successfully, has more than held its own—and this without compromise, without sensationalism, without " jazzing up " its programs in the slightest.

On the contrary, the same high level of dignity that characterized the program in the beginning has been maintained unexceptionably throughout—a dignity without pomposity or ostentation. Yet, though it has sometimes been suggested, the addresses have not been " over the listeners' heads ". This is thoroughly established by the character of the audience mail, which comes from the poor as well as the rich, the unlettered as well as the learned. Several series of radio talks have been assigned to Catholic *elementary* and high school pupils as subjects for themes, and the papers which they turned in to their teachers, based entirely on what they heard over the radio (no printed copies of the talks being available to them), showed a high degree of comprehension of the speakers' messages.

The musical standards have also been held to the high level established in the early years by Father Finn, who has directed Catholic Hour music without interruption throughout the whole ten-year period. No attempt has been made to compromise musical integrity in catering to popular tastes, yet the evidence points to no loss in listener-interest.

Lest the reader be inclined to ask for one more test of the Hour's effectiveness, what might seem to many to be the most important test of all, the number of conversions, I hasten to say that the Catholic Hour does not seek to make conversions. Of course there is great rejoicing in the NCCM offices when word comes, as it occasionally does, of the conversion of a listener; yet this is not conceived to be the purpose of the program at all. In fact, the National Council of Catholic Men would like to have it distinctly understood that the Catholic Hour is *not* a proselyting instrument. It is much like the case of good example: the individual influences others not because he is being good for example's sake but because he is being good for goodness' sake; he is not primarily interested in good example at all, for if he were he would not give it. His good example may lead to conversions, and so much the better; but it cannot be said that conversion is the purpose of his good example. So with the Catholic Hour. It is not primarily seeking to make Catholics out of its non-Catholic listeners, for if it were to set out deliberately to do that it would likely have very few non-Catholic listeners left. It is trying to set before the radio audience, in their true light, the teachings and practices of the Catholic Church, hoping only that this will create better understanding and overcome prejudice, and thanking God for something too good to have been hoped for when a member of the audience, here and there, comes the whole way into the Church.

At that, conversions during the past seven years (no records having been kept during the first three years) have added to 216. During the past few years they have averaged about 50 annually. And these are only conversions " of record "—for it is surprising by what indirection word of conversions is frequently received, making it quite certain that there must be many that go (or at least so far have gone) completely unrecorded. An example will illustrate this. Several years ago the editor of a diocesan paper started making the rounds of the diocese for the purpose of increasing interest in the paper. One young lady in one parish in the diocese wrote to NCCM saying, " You undoubtedly know all about this, etc.," and informing NCCM that the editor had described a conversion attributable to the Catholic Hour in the course of his sermon. The converted man hadn't written. The priest hadn't written. All of the thousands of people in the diocese to whom he told the story—except this one young lady—hadn't written. It was just the merest chance, therefore, that enabled that conversion to be recorded.

Another example. The following signed story appeared in the *Cincinnati Telegraph-Register* for 2 February this year:

> A striking story of a recent conversion which is attributed, next to God's grace, to the Catholic Hour, a national radio program, comes from a small town in the northern part of the archdiocese of Cincinnati. The pastor of the only Catholic church in town was called by telephone one night to attend a sick man. . . .
>
> But the man was not a Catholic. His words to the priest, however, showed a lively faith and a surprising knowledge of the teachings of the Catholic Church. He explained that he had been a regular listener to the Catholic Hour each week for two years, and that he felt no fair-minded person, listening to the program for that

length of time could fail to recognize the truth of the Church's teachings. He wanted to be a Catholic. He wanted to be baptized that very night.

The priest demurred. Even though the man showed an understanding of some Catholic teachings, he must be instructed more before receiving the sacrament of Baptism. The man was not, according to the doctor's judgment, in danger of death. . . .

But the man insisted, begging the priest to instruct him as long as necessary later, but to baptize him immediately. A quick prayer for guidance—and the pastor complied.

A few days later the Catholics in the little town talked of the stranger who was buried from their parish church. The man had died that night.

NCCM had no knowledge of this case until the story was published. It is only now pursuing the matter for names and other details.

Speaking of Catholic Hour conversions, undoubtedly the most notable was that of the late Col. Horace A. Mann. Mrs. Mann came into the Church with him, and is now a very zealous Catholic (a tertiary, among other things), and a most devoted follower of the Catholic Hour. However, other striking conversions have not been lacking. A lady who was a member of the Episcopal school board in one of the largest cities in the country, a southern newspaper editor, and others.

Perhaps even more significant than the number of actual conversions, however, is the vast deal of misunderstanding and bigotry that has been overcome. Thousands of letters are received from non-Catholic listeners testifying to a favorable change in their attitudes toward the Church. And the fact that a few of them come the whole way is pretty conclusive evidence that there must be thousands of others who make at least some advance.

The addresses given over the air are, however, only brief and transitory. In order, therefore, that they may not perish with the six-thirty NBC gong, that their apologetical purpose may be pursued and enhanced, NCCM publishes them for free distribution. (Only the separate weekly reprints are ordinarily offered free of charge; the collected editions published at the conclusion of each series are usually sold at cost.) And this year a 28-page vest-pocket booklet of prayers has also been offered cost free. Distribution since the Catholic Hour was inaugurated nearly ten years ago amounts to more than one and a quarter million pamphlets (including the prayer books), containing over 4,600,000 of the weekly Catholic Hour addresses. At least another hundred thousand pamphlets will be distributed between the time of writing and the tenth anniversary.

Admitting then that the Catholic Hour is doing good work, only one question would seem to remain: Is the work *good enough* work to justify the labor and expense? It will cost from $35,000 to $40,000 to produce the Catholic Hour this year (the difficulty of cost-accounting and the current distribution of prayer books makes a closer estimate impossible at the moment). This covers the cost of maintaining an office staff, of printing and distributing copies of the addresses and prayer books, of musical talent, of providing modest honoraria and expense money to the speakers, and of raising the money. For this sum nearly 5,000 station-programs will have been presented in the course of this year, which makes the cost per station-program somewhere between seven and eight dollars, *including follow-up*. Where can one provide a half-hour radio program, at one of the best hours of the week, featuring good music and an outstanding speaker, for anything even remotely approaching this sum? And remember that it includes free distribution of thousands upon thousands of printed copies of the addresses and, this year, of about 200,000 prayer books. The reason it is possible, is, of course, the generosity of the National Broadcasting Company and its associated stations, to which a great debt of thanks is hereby acknowledged. If they charged customary commercial rates for their facilities the Catholic Hour would cost over half a million dollars a year.

Or consider it another way. If an outstanding preacher were to go to any city in the United States to preach Catholic doctrine to a mixed audience of Catholics and non-Catholics it would first of all be difficult to get a considerable number of non-Catholics to attend, and in the second place it would cost a fairly considerable sum to stage it becomingly, even if music were dispensed with—probably several dollars per non-Catholic listener. But in the Catholic Hour a prominent preacher does go to almost every city, farm, and hamlet in the United States — at least his message does, and even in large measure, his personality. Figuring this out just for fun, on the basis of an audience of 17,500,000, and the minimum ratio of non-Catholic listeners of one out of five, the Catholic Hour costs $0.002 per general listener per year, $0.01 per non-Catholic listener per year, or about $0,000002 per non-Catholic listener per station-program, about $0,0000005 per general listener per station-program.

Nor should the Catholic listeners be forgotten. Hundreds of letters are received from shut-ins, from those far removed from any church. This goes to show that the Catholic Hour is doing no little to keep the spark of faith alive in their breasts. And even the hale and hearty Catholics who live next door to a church are being helped—their faith is being strengthened, their ability to understand and explain their religion is being improved, and their proper pride in Mother Church is growing ever greater. This too is demonstrated by audience mail, as well as by the reports that come to the NCCM headquarters from priests and nuns and laity.

Richard Reid, well known Editor of the *New York Catholic News*, has summed the matter up very well with particular reference to the South where he was, until recently, Executive Secretary of the Catholic Laymen's Association of Georgia. What he says is true in greater or less degree of the whole country. In an artcle in THE ECCLESIASTICAL REVIEW several years ago, he wrote: " The Catholic Hour has . . . done a great deal to place the Church in its true light before the non-Catholics of the South. The high intellectual plane of the programs, their logic, their reasonableness, their charity, all have been highly effective. The Catholic Hour breaks down prejudice. It increases friendly feeling toward the Catholic Church and toward Catholics. While complete statistics are lacking, there is an abundance of evidence that it has led many a wandering, heart-sick soul into the true fold.

" But if the Catholic Hour had no direct effect on non-Catholics, its blessing for the Catholics living in a non-Catholic atmosphere would more than justify it. It brings them, as it brings non-Catholics, into a Catholic atmosphere. It not only extends their knowledge of their faith: it strengthens their courage, and deepens their pride in their faith. It makes them more profoundly conscious than ever that they are members not merely of a parish of a few score or a few hundred souls in a state where Catholics are outnumbered by their non-Catholic neighbors by 100 or 150 to one, but sons and daughters of the Church of Christ, 1,900 years old, 350,000,000 strong, the Church which 'existed in all ages, teaches all nations, and maintains all truth.'"

One thing that is sometimes overlooked by friends of the Catholic Hour is that coöperating stations carry it as a sustaining program (i. e., free) in discharge of their public service obligation—and that the only standard of judgment they have in determining how well it helps to discharge that obligation, is the reflexion of local interest in the program. Hence the best way of keeping the Catholic Hour on a coöperating station — and, for that matter, the best way of getting it on a non-coöperating station—is for a considerable number of local people to express their pleasure to the station *manager* by telephone, telegraph, mail.

If a sufficient number of people would do this, the number of coöperating stations would probably soon go well over one hundred—for there are now six non-coöperating Red Network stations which could put the Catholic Hour on in a minute if the managers wanted to do it,[1] and nineteen Red-Blue stations that could carry it provided only they were able to persuade several fellow-managers (with whom they are associated on a "leg" of the network, the same program—either Red or Blue —being fed uniformly to all on the leg) that they ought to prefer the Red program at six o'clock, E. S. T., Sundays, to the Blue program at that hour.[2] This is especially true since the plea of commercial commitments at that hour is no longer valid. In the first place, if enough local listeners want the Catholic Hour, the manager shouldn't make other commitments for that period (his license is *public property*, the property of his listeners); and in the second place, if he does have another program booked for that period, he can transcribe it as it comes over the air—almost all stations have electrical transcription equipment —and play it back a half-hour or an hour or several hours later.

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[1] The presently non-coöperating Red Network stations are: WDEL, Wilmington, Del., KTFI, Twin Falls, Idaho, WHO, Des Moines, Iowa, WTAG, Worcester, Mass., WMC, Memphis, Tenn., WTMJ, Milwaukee, Wis.

[2] The presently non-coöperating Supplementary (Optional Red or Blue) stations are: KOAM, Pittsburg, Kans., WRDO, Augusta, Me., WLBZ, Bangor, Me., WOOD, Grand Rapids, Mich., KROC, Rochester, Minn., WFEA, Manchester, N. H., WING, Dayton, Ohio, WSPD, Toledo, Ohio, WHIZ, Zanesville, Ohio, WKBO, Harrisburg, Pa., WGAL, Lancaster, Pa., WEEU & WRAW, Reading, Pa., WBRE, Wilkes-Barre, Pa., WORK, York, Pa., WROL, Knoxville, Tenn., KRIS, Corpus Christi, Texas, KRGV, Weslaco, Texas, WGKV, Charleston, West Virginia, WLBK, Clarksburg, West Virginia.

Important adjuncts of the Catholic Hour are the Special Programs put on from time to time by NCCM. One of these is the annual Good Friday broadcast by Monsignor Sheen. Others that have been put on in the past include his famous broadcast at the time of the death of Cardinal Hayes (it was broadcast by only one station yet elicited 1,010 letters and postal cards); the coast-to-coast pick-up featuring the Apostolic Delegate, Archbishop Mooney, Archbishop Hanna, and Monsignor Ready, at the time of the death of Pope Pius XI; and Monsignor Sheen's broadcast appealing for prayers for the then desperately ill Pius XI (without pretending that it is anything other than *post hoc*, the fact remains that His Holiness did recover for the time—but many a man and woman went down on their knees with their rosaries after hearing that program, and such a storm of prayers must have signified something).

The outstanding special program thus far put on by NCCM, however, is the dramatization of the Passion, Death, and Resurrection of Our Lord put on five successive days during Holy Week of 1938 and 1939. Consisting of an adaptation of the original radio play *Le Dieu Vivant*, by the well-known Catholic radio writers, Mmes. Cita and Suzanne Malard (since published by Sheed and Ward under the title, *Radio Reporter in Jerusalem*), The Living God presented a radio announcer's eye-witness account of the Triumphal Entry, the Last Supper, the Trial and Passion, the Death and Resurrection, and the Return on the Road to Emmaus. The words of the original participants in that mighty drama of the world's redemption, as recorded in the Gospels, were picked up by the microphone (the parts being played by Walter Connolly, Pedro de Cordoba, Una O'Connor, and an all-professional Hollywood cast). It was carried on a nationwide hookup—65 stations in 1939—and was described as the most moving and inspiring broadcast ever to be aired in this country.

However, it is doubtful if it can be reënacted this year; for although the Hollywood cast contributed its services gratis, other expenses mounted up to nearly a thousand dollars. And with over 200,000 prayer books to be distributed free of charge (the ultimate distribution will easily go beyond that), it is doubtful whether NCCM can afford it or not.

How is the Catholic Hour supported? Entirely by voluntary contributions. Is anyone welcome to contribute? Yes, anyone—though only Catholics are *invited* to, for it is not felt proper to ask non-Catholics to assist in the support of so Catholic an undertaking. Yet about one per cent of all contributions in the course of a year do come from non-Catholics, who give willingly, gratuitously—for no appeals, not even reminders, are ever sent to them.

The distinguished publisher and lecturer, F. J. Sheed, writing of the Catholic Hour in *The Catholic World* several years ago, concluded thus: "It would be a tragedy if this extraordinary mode of contact were weakened: unthinkable that it should cease. Yet cease it might, for it costs money. Once before there was a great broadcasting of the essence of Catholcism: when the friars streamed out in their thousands to every crossroads in Europe. They were called the Mendicant Friars—it was their own name for themselves. They begged *on principle*, not doubting that the Catholic body owed them support. Their appeal was not to generosity, but to justice—because the duty of spreading the Faith is on every Catholic. Well, it still is. And, as Mr. Belloc says, 'the art of giving is to surprise'."

EDWARD J. HEFFRON,
Executive Secretary,
National Council of Catholic Men.

Analecta

ACTA PII PP. XII.

Dilectis Filiis Nostris, Guglielmo S. R. E. Presbytero Card. O'Connell Archiepiscopo Bostoniensi, Dionysio S. R. E. Presbytero Card. Dougherty Archiepiscopo Philadelphiensi ceterisque Venerabilibus Fratribus Archiepiscopis et Episcopis Foederatarum Americae Civitatum.

Pius PP. XII.

DILECTI FILII NOSTRI ET VENERABILES FRATRES,
SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Pastoralis sollicitudinis, qua ad tuendam fovendamque istic religionem vires intenditis, novum ac praeclarum Nobis argumentum praebuerunt officiosae litterae, quas post acceptam Epistulam Nostram Encyclicam "Sertum laetitiae" ad nos reverenter misistis. Equidem in ea perlegenda magnopere delectati sumus studio hoc vestro eximiae prudentiae coniuncto, quod profitemini, in gravibus rerum perturbationibus, quas nostra tulit aetas, praesidium salutis et publici firmamentum ordinis in iis doctrinis quaerendum esse, quae ab Apostolica hac Sede, veritatis arce, promanant. Convenit enimvero inter cordatos omnes honestosque viros, nullum certius esse tutiusque remedium adversus mala, quibus premitur humanum genus, et maiora pericula quae impendent, quam doctrinam catholicam, si integra excipiatur et incorrupte ab hominibus teneatur.

Minime ergo ambigimus, quin ea qua praestatis apostolica industria, animi vi et constantia omnia incepta persequamini, quae vobis nuper commendavimus. Ita agentibus vobis summae erit laudi iustaeque gratulationi quod optime mereri potueritis de religione atque Ecclesia simulque de patria et gente vestra, cui vehementer optatis, non minus cupimus Ipsi, ut perpetuo eidem constet actuosa tranquillitas et cuncta salutaria ex sententia procedant. Deum interea adprecantes, ut vos suorum munerum copia benigne cumulet et vestra opera propitius secundet ac provehat, Apostolicam Benedictionem vobis, Dilecti Filii Nostri et Venerabiles Fratres, itemque clero et fidelibus, cuique vestrum concreditis, effusa in Domino caritate impertimus.

Datum Romae apud Sanctum Petrum, die XIX mensis Decembris, anno MDCCCCXXXIX, Pontificatus Nostri primo.

PIUS PP. XII.

ROMAN CURIA.

RECENT PONTIFICAL APPOINTMENTS.

Protonotaries Apostolic ad instar participantium:

5 October 1939: Monsignor Joseph Lebeau, of the Archdiocese of Ottawa.

23 November 1939: Monsignor Joseph A. Marx, of the Diocese of Green Bay.

16 August 1939: Monsignor John Harris, of the Archdiocese of Toronto.

1 October 1939: Monsignor Dennis MacDaid, of the Diocese of Derry.

2 November 1939: Monsignor Alfredo F. Giovannoni, of the Diocese of Salt Lake.

3 November 1939: Monsignor Joseph Wurm, of the Diocese of Crookston; Monsignors Michael J. Owens, Walter H. Gill, Richard J. Quinlan, Robert P. Barry, Charles A. Finn, Thomas J. MacCormack, of the Archdiocese of Boston.

9 November 1939: Monsignor John O' Rourke, of the Vicariate Apostolic of Capetown.

22 November 1939: Monsignor James Joseph Sweeney, of the Archdiocese of San Francisco; Monsignor Martin T. Anderegg,

of the Diocese of Green Bay; Monsignor Daniel J. O'Beirne, of the Diocese of Natchez.

1 December 1939: Monsignor Joseph Cassidy, of the Diocese of Galway.

Privy Chamberlains of His Holiness:

9 March 1939: Monsignor James D. Scanlan, of the Archdiocese of Westminster.

5 July 1939: Monsignor Daniel Molony, of the Archdiocese of Dublin.

19 October 1939: Monsignor Robert Coburn, of the Diocese of Columbus; Monsignor Dorance V. Foley, of the Archdiocese of Dubuque; Monsignor Joseph L. Zryd, of the Diocese of Marquette; Monsignor Howard C. McDowell, of the Diocese of Syracuse.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

WHAT IS A LITURGICAL ALTAR?

Most of our churches have an organ and lamps. Yet, we never say that this or that church has a sound-producing organ or illuminating lamps, for it seems obvious to anyone who knows what *illuminating* means that it is unnecessary to use such an adjective about a lamp, which can hardly be anything else but illuminating. Similarly, anyone who understands that *liturgical* means pertaining to the public worship of God and particularly to the Holy Sacrifice of the Mass, will deem it unnecessary to call an altar liturgical, for an altar by definition pertains to the worship of God and particularly to the Sacrifice of the Mass. Usage has, nevertheless, admitted the term *liturgical altar*, although, like the term *rubrical altar* that frequently replaces it now, it has the disadvantage of meaning several different things.

Popularly at present the term *liturgical altar* often designates not only an altar that is built according to the rubrics, but also one that lends itself to the ideals of the liturgical movement and spirit. Such an altar is basically a table, preferably facing the people, with candlesticks directly on the table and the crucifix higher in the middle. It stands upon a carpeted platform of three steps or more, always in odd number counting the top. If there must be a tabernacle, it is kept as low as possible so as not to hide the celebrant, and is shaped round or octagonal so as to have a veil covering it gracefully all around and preferably coming up to a point in the middle like a sort of tent. The crucifix, relatively small in size, may be on top of the tabernacle,[1] or preferably behind and above. There are no flowers on the altar, except perhaps a slim vase or two between the candles. An antependium in the color of the day covers the front and back of the altar-table, and a square baldachin or canopy of cloth, or a ciborium of stone, overhangs the table and its platform. There are drapes to the rear and sides, as the position of the altar may permit. Such is approximately the meaning popularly attached to the term *liturgical altar*. This sort of altar is certainly to be recommended, because it helps to give a fitting setting to the Mass and to concentrate attention upon it as the sacrifice of the community. It may not, however, be called *liturgical* in the sense of being *obligatory for Mass*.

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[1] Sacred Congregation of Rites, *Decreta Authentica*, 4136, ad. 2.

In fact it is better to use the term *liturgical altar* only in a strict sense. Then an altar is liturgical when it is built and decorated according to the rubrics and prescriptions of the liturgy. This kind of altar is obligatory for Mass. It should have a platform, preferably of three or more steps if it is the principal altar, the table for Mass, and a way of having the required candles not higher than the base of the crucifix (that is, the crucifix proper should not start below the bottom of the wax candles).[2] The crucifix stands in the middle between the candles, or above or behind the tabernacle. There is a veil around the tabernacle and not only in front.[3] It varies in color according the feasts or may remain white.[4] For longer exposition of the Blessed Sacrament a throne with back and canopy is provided for the monstrance unless there is a baldachin over the whole altar. This throne may not serve for the crucifix [5] and should preferably be removable. It may be placed on top of the tabernacle.[6] There are no rules forbidding several steps for candles and flowers or even a high reredos with many statues.

But is an altar without a baldachin over it liturgical? The baldachin over the altar seems to have the same meaning to-day as the canopy over the throne of a bishop. According to a decision of the Sacred Congregation of Rites,[7] there should be one over every altar where Mass is said. This prescription has not been insisted on, however, by the Sacred Congregation. In fact general interpretation limits the prescription to the high altar and especially to the altar of the Blessed Sacrament,[8] and even there universal custom has done away very generally with baldachins. Hence they can hardly be regarded as absolutely prescribed, except where the local Ordinary insists on having them or where by apostolic indult the Blessed Sacrament is kept on an altar immediately below dwelling and sleeping rooms.[9] Yet, so long as the prescription of the *Caeremoniale Episcoporum* [10] remains as it still is in the newer editions, the baldachin remains in principle prescribed. An altar without a baldachin—and let us restrict it to the high altar where the Blessed Sacrament is kept—would therefore not be liturgical in the sense of conforming to absolutely all the prescriptions of the liturgy.

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[2] *Caeremoniale Episcoporum*, I, xii, 11.

[3] *Rituale Romanum*, IV, i, 6; *Decreta Authentica*, 3035 ad 10, 3150, 3520, 4000 ad 1, 4137.

[4] *Decreta Authentica*, 3035 ad 10.

[5] *Decreta Authentica*, 3576 ad 3, 4136 ad 2.

[6] Stercky, *Manuel de Liturgie et Ceremoniale* (Paris, 1935), Tome II, p. 98.

[7] *Decreta Authentica*, 1966.

There should be two candles on smaller altars, and on the high altar four or six candles unequal in height and gradually rising toward the crucifix.[11] This is done by having the candlesticks made higher, or by setting them on steps, or by cutting the wax candles to different lengths. The custom of having all the candles of the same height is tolerated by the Sacred Congregation.[12] There does not seem to be any ruling that the candles must all be in a line, although good taste may usually demand that they should all be in a line with the crucifix, as the missal suggests.[13] If sacristans need to relieve their imaginations by special display arrangements, they should do it rather in the sacristy behind closed doors than on the altar for the distraction of the faithful and clergy. Good taste also demands that they should not make the altar a flower bed,[14] or a display shelf for ecclesiastical brassware. The *Caeremoniale Episcoporum* speaks only of little vases of flowers between the candles, and

[8] Stercky, *op. cit.*, I, p. 45.

[9] *Decreta Authentica,* 3525 ad 2.

[10] I, xii, 13 and 14; xiv, 1.

[11] *Caer. Episc.*, I, xii, 11, 16, and 24.

[12] *Decreta Authentica,* 3035 ad 7.

[13] *Missale Romanum,* Rub. Gen., XX: "Crux in medio, et Candelabra . . . hinc et inde in utroque ejus latere."

[14] Cf. *Ephemerides Liturgicae,* 1917, p. 102: "Ne fiant tales apparatus arbusculorum, et florum ut Ecclesia vel Altare in viridarium seu hortum immutentur . . . Locus igitur florum super Altare est spatium inter candelabra: sit hoc satis."

between the candles and the cross.[15] Books on ceremonies sometimes add that flowers in pots are unbecoming on the altar itself.[16]

These are the more important specifications about our altars. If an altar conforms to what is definite or official in them, it certainly merits the name *liturgical*. And we should perhaps use the term only in this sense; otherwise we may seem to condemn as unliturgical and therefore wrong whatever may not happen to conform to the various ideals and ideas of zealous liturgists.

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SACERDOTAL SALESMANSHIP.

PSYCHOLOGY AND PSYCHIATRY.

The principal mission of a priest is to help and to cure souls: to help people in their struggle to serve God correctly, to cure them of spiritual ailments and to clear away obstacles which otherwise would prevent their salvation. With the development of modern conditions, popularly accepted wrong ideas and the nervous, soul-killing economic stress—elements that tend to throw people off their mental and spiritual balance—the knowledge of psychology or the study of the normally reacting mind is necessary for a priest; also a basic knowledge of psychiatry, the study of the mind that is abnormally disturbed or sick. A priest does not have the direct responsibility of curing the nervous and mentally sick, but he should understand the disturbances of the soul insofar as they border on the religious realm.

In normal cases we have a fair idea of why people commit sin, but it becomes difficult to diagnose the cause of sin and evaluate the proper guilt in unreasonably obstinate cases, when people are nervous, hysterical, scrupulous or mentally unbalanced on a certain subject, although otherwise they may have the full use of reason. The old remedies of pious exhortations, of scolding and imposed penance, as a rule, do not hold good in such cases, and often may do harm by completely upsetting the person. Cases like this have to be analyzed and studied, and individual remedies prescribed.

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[15] *Caer. Episc.*, I, xii, 12: ". . . vascula cum flosculis, frondibusque odoriferis seu serico contextis."

[16] E.g. Stercky, *op. cit.*, I, p. 109, note.

In olden days, when a person suffering with rheumatism went to a general practitioner for relief, the latter would invariably prescribe a liniment wherewith to rub the sore part of the body. To-day an up-to-date doctor will often spend a whole week examining the sufferer and taking tests, before he will either advise an operation, or a diet, or internal medicine, or external applications, all dependent on the results of his thorough examination and study of the case, because modern medical science has discovered that rheumatism may be caused by various and different physical disorders and infections. Still, the old family doctor may have been right in his day, because there were not so many causes to upset a person's health as there are to-day, with our different foods, clothing, habits and greater nervous strain. This picture holds equally true, in our modern times, of the soul's ailments and its causes. It is imperative that we analyze our spiritual patient or penitent and find out the cause of his abnormal, obstinate behavior, and then prescribe the logical remedy accordingly. For this purpose we priests must know something about psychiatry, if we would do our duty to the fullest extent.

In exceptional cases we should seek the opinion of a Catholic psychiatrist or advise our client to consult a competent physician. Coöperation between the psychiatrist and the priest is often advisable.

We hear a great deal these days of the juvenile crime wave in America. Good, holy people will say that it is the result of our godless education. To a certain degree, this is true. On the other hand, statistics show that not a small percentage of our juvenile criminals had a Christian education. What happened? In nearly every case it will be discovered that the young criminal was neglected in some way or other in his early youth: a physical defect, a mental handicap, home, environment or association. The correction of a Catholic problem-home is the direct duty of the pastor. As for environment and association, thank God, we have begun recreational programs that will greatly help to offset the evil effects. But what about physical and psychical drawbacks which may cause a later catastrophe? These can be cleared away only by doctors; hence these children have to be brought under medical and psychiatric supervision.

A movement in practically all larger cities has been started to establish child-guidance clinics. This work will greatly help to reduce the crime wave, if the psychiatrist and minister of religion work hand in hand through these institutions. Children of abnormal behavior do not normally adjust themselves, because there is something wrong with them. This undetermined wrong has to be discovered by the psychiatrist, and a definite mode of correction to be proposed and followed.

The influence of religion should always play an important part in psychiatry, and the priest should be in close touch with the work, especially when it is of a public nature. Unfortunately we have many non-Catholic doctors who believe less in Jesus Christ than in Sigmund Freud.

Psychiatry as practised by some may become an extremely dangerous science; hence it is of vital importance that priests should interest themselves in this new movement and be sufficiently posted on the subject to give intelligent and wise direction.

SCRUPULOSITY.

Another form of psycho-abnormality or soul sickness with which the confessor has to cope is scrupulosity. This affliction is not "just nonsense or a piece of foolishness," a temptation from heaven to try the priest's patience. It may be God's design, as far as the poor penitent is concerned; but whatever the cause may be, a scrupulous person needs a confessor's study, sympathy and concern more than any other penitent. His state of mind is upset most of the time, not because he fears God's justice on account of grievous faults committed, but because he is afraid, sometimes desperate, about not serving God well enough, or serving Him with sinful imperfection.

Since this harrowing mental condition has been brought on almost invariably not through sinful dissipation nor exactly through his own fault, the cause of the mental disease should be painstakingly sought out by the priest, the case scrupulously analyzed, the penitent treated with the utmost kindness and patience, with genuine compassion. The first requisite in curing a scrupulous person is that he have implicit confidence in the confessor, not so much as to his knowledge and learning but as to his sincerity and anxiety to help. In order to handle the case successfully, the priest should be acquainted with the scientific observations of psychiatry, the rudiments of healing abnormal souls.

Scrupulosity is a false and groundless moral conception, generated by a sickly mental disposition. The patient uses judgment based on nonsensical, futile, unreasonable grounds, animated by a fear for sin which does not exist. It is the obstinacy and tenacity to his own preconceived notions which has to be conquered.

Many external causes may be cited. The three internal reasons for this mental state may be either God's will to test and prove the person and make him eventually more perfect, like many saints who had to battle with this temptation to purify their soul; or the devil may be the cause, trying this means on a good person impervious to his other allurements; or somebody in the patient's direct environment has created this upset mind. It is often occasioned by wrong training, imprudent severity, faulty presentation of morality (for instance, that all trials against purity are mortal sins, the lack of explanation that carnal thoughts and desires are a normal and natural effect of a good, serviceable and noble instinct placed in us by the Creator, which emotions are not bad if controlled and no sinful delight taken in them), a false impression created as to the importance and seriousness of all sorts of minor or irrelevant conceptions. An unhealthy physical condition has often a whole lot to do with it.

Scrupulosity, as a serious malady, requires serious treatment. Some priests do not cure, because they proceed from the premise that the victim is beyond help, and they just accept the trial of hearing his confession in a spirit of resignation. The result may be that the poor sufferer becomes more muddled, gets deeper into the quagmire of despair, and ultimately, perhaps, risks losing his soul, by giving up all hope and assuming a position of desperate indifference. Who is to be blamed in this case? Certainly not the poor person, if he has been treated unintelligently and heartlessly by the confessor. It not infrequently happens that these indifferently and carelessly handled scrupulous persons end in the insane asylum. Is there an excuse for such a tragedy, when it could have been prevented by a little sincere interest and serious application?

Psychiatrists advise that the prognostic indications or symptoms may demand treatment of a varying nature. Account should be taken of a possible hereditary inclination and the age at which these mental and spiritual disturbances first appeared, and the circumstances which affected the sickness or abnormality. Hope of benefitting the sufferer, even in a severe and obstinate case, should never be relinquished.

In most cases a spiritual reëducation is necessary. The fundamentals of religion, or service of God, should be stressed. The person should be impressed with the fact that he is not normal, that he does not think and act like other people. We should point out that people who were successful in serving God, the saints, were docile to their confessors: forgetting self and putting their lives in the hands of God's anointed. Such surrender is the first and principal requisite for his cure.

We must convince him of God's reasonableness, that the good Father in heaven, knowing our human weakness, has made allowances and given remedies in His sacraments. If we succeed in building up the penitent's confidence in the good and wise God and the idea that He perhaps has sent this trial to test his fidelity, we shall go a long way in dispersing the clouds on his spiritual horizon. If then, at the same time, we can clear up detrimental conditions or causes of a nature indicated by psychiatrists for individual cases, we shall sooner or later have that God-sent satisfaction of realizing that we have lifted a soul from the slough of despond to that hope and peace which are normal elements of normal living.

DIFFICULT SICK-CALLS.

"Father, please come and see my dad; he's very sick and not expected to live much longer. He hasn't been in church or to his religious duties for years; in fact, he is a Mason and does not want to have anything to do with priests. You could drop in—don't tell him we sent for you—and just mention that the boy who delivers groceries at the rectory, also delivers meat to Cousin May's dressmaker, whose cook heard the iceman mention that he had heard down the street that my father's old uncle had told somebody that his nephew wasn't so well here of late." This is the kind of silly message and instruction you will often get, of course not so elaborate, from mentally upset, weak Catholics.

This type of sick-call is a difficult assignment and one that will often take ingenuity and diplomacy. Mere alacrity and zeal may spell failure.

A sick person who has been avoiding the priest for years will naturally look upon our visit with misgiving. His mind will be either on the offensive or the defensive the moment we enter the sick-room. Therefore we should at once get him off his guard by a friendly and sympathetic approach. We should ascertain beforehand his true spiritual status and the circumstances, without having to ask him any question or explanations. On our first visit we should never bring up his feared subject or surprise him by not even alluding to it, provided, of course, there is time for a few carefully planned visits.

The first contact should be entirely devoted to gaining the friendship and confidence of the patient. This can, as a rule, be easily done by finding out beforehand what his particular interests are, and what laudable things he may have done in his life. Manage the subject of conversation in that direction and voice well-meant sentiments of approval and admiration. That is all. On leaving, we ask him if he would mind receiving our blessing and if he would like us to come back again. The answer will always be in the affirmative, if he has received the impression from our conversation that we are his friend and that we will neither quarrel with him nor scold him.

From that moment on we shall be welcome. I know of hard cases that were entirely won over by a second visit on the same day. No matter how wrong or sinful and neglectful a man has been we can seldom get him well disposed by walking in to bring him the last Sacraments just because we were called for that purpose. He will often object and fight and be ugly about it in spite of himself. Men in particular will often with false bravado show that they are not cowards.

It happens not infrequently that naturally good people who have neglected their religion for long years, not exactly through malice, in the end cannot make up their mind to go to confession. We simply have to help them and make it extremely easy for them, sometimes without their realizing it. A few years ago I was asked to see a sick person with whom I was acquainted and who had been suffering from heart trouble for many months and was given up by the doctors. Three different priests had been called in to get him to go to confession, without results. His good wife was frantic and begged me, an old friend of his, to come and see him. I went immediately. It was a hot summer's night. After being with him and his wife for fifteen minutes, I asked her what was the big idea, not offering me something to drink. With apology and blushes, she asked what should it be. "A glass of cracked ice melted before the open kitchen window," I said. This took a little time and gave me the opportunity to chat a little with Jim, the sick husband. I asked him what priest brought him Holy Communion and how often? He sighed, " Father, don't you know I have not gone to Communion for forty years." " Jim! —Well, you must have committed murder in your young days." He pleaded not guilty to murder! but, picking the Commandments at random in a light conversational way, I knew in ten minutes' time his whole story, without his realizing that he had made a confession. I asked him if he was sincerely sorry for the things he had done wrong. " Father, that I am from the bottom of my heart and soul! " he sighed. " But I can't make up my mind to go to confession." I explained to him that he had gone to confession already and all that was left to be done was for him to say a fervent act of contrition and I would give him absolution. And just as I was telling him that I would bring him Holy Communion at seven o'clock in the morning, his wife came back into the room and, on hearing the happy announcement, dropped the glass of ice water. But that was all right, seeing that I hadn't wanted it in the first place.

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THE MASS IS LIKE A MARRIAGE FEAST.

The kingdom of heaven is likened to a net, to leaven, a grain of mustard seed, a hidden treasure, ten virgins, and to a king who made a marriage for his son. Of the Holy Sacrifice, also, many comparisons may be made. With remarkable naturalness it can be likened to a marriage feast, made by a great King for His only Son. The allegory of the Canticle of Canticles thus becomes a reality in the Holy Sacrifice.

Mass celebrated on any day in the simplest manner will serve for the comparison, but the splendor of a midnight Christmas

Mass or the most solemn Mass of Easter will serve the purpose better.

PREPARATIONS.—The church and the altar where the marriage is to be performed are lavishly decorated. Flowers and candles abound. Vestments of white and gold are ready for priests and ministers. The bells ring out in festive jubilation. Music and singing will fit the joyful occasion. Food and drink are on hand for the feast. Many have been invited, and the house is filled with the poor and the rich, from the streets and lanes of the city, from the highways and hedges of the fields. Countless sins have been washed away on the days preceding, and the souls are clean. The guests are adorned with the best of clothes, and their hearts are filled with desire.

INTROIBO.—The faithful are the bride. Filled with the joy of youth, the bride cries out three times: *Introibo ad altare*: To the altar will I go, to the altar of my King, to be wedded to His only Son. Sacred song and music proclaim her happiness.

CONFITEOR.—But the King demands that everybody appear in an appropriate wedding garment. Lest anyone be found without this raiment, the garment of sanctifying grace, the bride bows humbly low: *Confiteor, quia peccavi nimis. Misereatur. Indulgeat. Aufer iniquitates. Eleison. Eleison.*

GLORIA.—Confident that mercy and forgiveness have been granted, the bride jubilantly chants her choicest hymn of praise. *Gloria, gloria in excelsis Regi.*

COLLECT.—In devout prayer the bride appeals to the King, the Father of the Bridegroom, and trustfully begs some special favor.

EPISTLE.—From the King's own book is read a passage in which the bride is reminded of the King's holy will, of the holiness He requires in the bride, of some demonstration of His almighty power.

GRADUAL.—Glorious alleluias ring forth, for now will come a personal message from the Bridegroom Himself.

GOSPEL.—Fumes of incense fill the air. The voice of the Bridegroom sounds from the holy book. His beloved listens in rapture. *Gloria tibi, Domine. Laus tibi, Christe.*

CREDO.—But is she the true bride? Or is she an imposter? To convince the King, the bride offers proof of her identity.

Credo, credo, she sings, telling the King of her faith. Indeed, she is the true bride.

OFFERTORY.—The bride formally presents herself for the mystic marriage. She is one, and she is many. Therefore she takes bread, for bread is of many grains, and yet is one. She takes wine, which is of many berries, and yet is one. In joyous presentiment of the impending intimate union of the Divine Groom and the human bride, she adds a little water to the wine—the water to represent the human, the wine the divine. And thus, in the shape of bread and wine, the bride presents herself for the mystic espousals.

SECRETA. ORATE.—Burning with holy desire, the bride offers herself again and again to the King.

PREFACE.—From the innermost soul of the bride now comes a hymn of sublime gratitude, gratitude to the gracious King who invites His humble servant to wed His only Son. She calls upon the heavenly angel choirs to let her join in their unceasing chant: *Sanctus, sanctus, sanctus.* Heaven and earth are full of Thy glory. Hosanna. Blessed He who is coming. Blessed the Divine Bridegroom. Hosanna, hosanna.

TE IGITUR.—All this while the happy bride never forgets that she is subject to sin and evil. No matter how often humbled and chastised, she remains in sore need of help and forgiveness. No matter how greatly honored, she keeps on imploring the King for mercy and grace.

COMMUNICANTES.—The bride professes the oneness of all the faithful, both there and everywhere. The blessed Mother of the Bridegroom, and all the saints, are called upon to join in the glorious feast.

HANC IGITUR.—All preparations have been completed. Now, for the last time, the bride offers herself to the King for the marriage ceremony. " *Hanc igitur oblationem cunctae familiae tuae, quaesumus, ut accipias*, in order that I, in my offering of bread and wine, may become as one with Thy beloved Son. *Ut nobis corpus fiat dilectissimi Filii Tui.*"

CONSECRATION.—The Bridegroom appears at the altar, to be joined in mystic wedlock with His bride. He accepts the bride for His own. Through His agent, the priest, we hear Him say: " This is My body; this My blood." The Bridegroom and the bride have become as one. Two in one flesh.

BENEDICTUS.—Blessed He who has come. Hosanna, hosanna.

UNDE ET.—The bride says: "I, Thy servant, yes; but also Thy people sanctified; Thy Son's own hallowed bride; Thine own beloved daughter. Never will I forget what He has done for me. But Thy Son is now my Spouse. Thou hast given Him to me, and He has given Himself to me. I offer Him back to Thee, and myself with Him. I humbly trust that my offering will be graciously accepted by Thee."

SUPPLICES.—" Please, Lord, send thine angel to lead us into Thy royal presence, there to share in the heavenly marriage banquet."

MEMENTO ETIAM.—" But let not anyone be forgotten. Lord, for the sake of Thy Son here present, to our departed grant a place of light and peace."

NOBIS QUOQUE.—The royal marriage banquet is ready. But the bride remains conscious of her lowliness. To the heavenly guests, therefore, the first seats. *Nobis peccatoribus partem aliquam*—the lowest seats.

PER QUEM.—A magnificent spectacle. The almighty King at the head of the table. His only Son the Holy Bread and Wine of life eternal. Bridegroom and bride at table with the King. — An ecstatic cry rises from the heart of the bride: " Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory, for ever and ever. Amen."

PATER NOSTER.—The Bridegroom's own prayer is better than any other for saying grace on this solemn occasion.

COMMUNION.—And now, in those individual souls who chose to receive, the most intimate personal union with the Bridegroom is accomplished in Holy Communion. *In vitam aeternam. Adhaereat visceribus meis. Me a Te nunquam separari permittas.*

ITE.—A solemn, solemn *Deo Gratias.* The bride would sing it a thousand times.

IN PRINCIPIO.—A recapitulation: The Bridegroom came to His own. To as many as received Him He gave power to be made children of the King, His Father. He was made flesh. And we saw His glory.—*Deo Gratias.*

EDWARD DAHMUS.

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APOSTOLIC BENEDICTION AND PAPAL BLESSING.

Qu. What is the import of the Apostolic Blessing which the Holy Father gives at different times to societies, jubilarians, etc.? Does it imply that those concerned can gain a plenary indulgence upon fulfilling the usual conditions?

Resp. For the sake of a clear distinction between the two different cases in which there is question of the imparting of the Apostolic Blessing, it will prove helpful to employ the term "Apostolic Benediction" in reference to the case in which all priests are authorized to impart it, namely, at the hour of death (canon 468, § 2), and to use the term "Papal Blessing" in the case where the Holy Father personally, or through a person designated to function in his name (canons 914 and 915) gives that blessing to the faithful apart from any imminent danger of death. In both cases a plenary indulgence is connected with the blessing upon the fulfilment of the conditions diversely specified for the two separate cases.

1. The Papal Blessing which the Holy Father is accustomed to impart to special groups may be considered under two aspects: it is imparted by him either (a) to a special group actually present when the Holy Father imparts the blessing, or (b) to a special group which, though not present when the blessing is imparted, is nevertheless made the recipient of that blessing. In the former instance a plenary indulgence can be gained upon the fulfilment of the usually specified conditions. In the latter instance no such plenary indulgence is connected with the blessing, unless it be noted in the transmitted document that the blessing is to be imparted according to the prescribed rite and form.[1]

The form to be used is the one contained in the *Rituale Romanum* under the heading "Benedictiones Reservatae," II (Benedictiones faciendae a sacerdotibus Apostolicum Indultum habentibus), N. 4. Examples of such a transmitted Papal Blessing is had in connexion with a noteworthy marriage, a jubilee, or the holding of some testimonial festivities, etc. As long as the Paternal Blessing of the Holy Father is transmitted without any provision that it is to be imparted according to the prescribed rite and form by some designated intermediary, the blessing will be regarded purely as a token of esteem, good will and felicitation; it will not be considered as connoting the additional grant of any partial or plenary indulgence.

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[1] Cf. F. Claeys Mouuaert = G. Simenon, *Manuale Iuris Canonici,* 2 ed., 1935; p. 139, n. 157 and footnote 8.

2. Before 1870 it was the standing custom of the Holy Father personally to impart a solemn blessing *urbi et orbi* from the loggias of the following churches in Rome: Basilica of St. Peter on Maundy Thursday and Easter Sunday; Basilica of St. John Lateran on Ascension Thursday; Basilica of St. Mary Major on the Feast of the Assumption. The present Holy Father has apparently revived this custom, for he gave his solemn blessing *urbi et orbi* from the loggias of the Basilicas of St. Peter and of St. John Lateran on the designated days. This blessing has joined with it the grant of a plenary indulgence for those present at the blessing, but not for those who hear the voice of the Holy Father merely by radio.[2]

The formula used by bishops when imparting the Papal Blessing is contained in the appendix of the *Pontificale Romanum*. The various formulas for the occasions when diocesan priests or regulars are authorized by special indult to impart the Papal Blessing are contained in the *Rituale Romanum*, Tit. VIII, Cap. 32-33.

GENUFLEXIONS AT THE ABSOLUTION OF THE CORPSE.

Qu. At the " Pater noster " in the ceremony of Absolution following a Mass for the Dead, does the celebrant bow to the cross and genuflect to the Blessed Sacrament if It is present in the tabernacle on the altar?

Resp. The following rubric is found in the 1932 edition of the " Missae Defunctorum " published by the Vatican Press, and in the Roman Ritual: " Cum (sacerdos) transit ante Altare et ante Crucem, quae est ex adverso, profunde se inclinat, Diacono genuflectente; si transit ante Sacramentum, genuflectit. Deinde, reversus ad locum suum, Diacono ministrante, accepit thuribulum, et eodem modo quo asperserat, circuit feretrum, et corpus incensat; postea, reddito thuribulo, stans in loco suo . . ." In describing this ceremony, Fortescue states simply that the celebrant and deacon make a reverence to the altar and go round the coffin. The celebrant bows to the cross as he passes it and the deacon genuflects. After the celebrant receives the thurible, reverence is again made to the altar and he and the deacon go round the coffin as before. In *Handbook of Ceremonies* by Mueller-Ganss-Ellis, page 196, the celebrant is directed to bow to the cross when passing it, and on his return to bow to the altar, or genuflect if the Blessed Sacrament is present, and then receive the thurible. Both these authorities seem to have in mind the rubric of the older editions of the Roman Missal where the priest is directed to take the sprinkler, make a reverence to the altar and bow profoundly when he passes the cross. According to the rubric of the Roman Ritual and the later edition of the Missal, the celebrant, without making any reverence, as he is facing the coffin, takes the sprinkler, goes round the coffin, bowing to the cross, and if the coffin is in the exact center of the aisle, before the altar of the Blessed Sacrament, genuflects toward the altar and then resumes the sprinkling of the coffin. He then hands the sprinkler to the deacon, or to the acolyte if there is no deacon, genuflects to the Blessed Sacrament, turns, receives the censer and proceeds as before.

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[2] Sacred Penitentiary, 4 March, 1932. *Documentation catholique*, XXVIII (1932), n. 625, col. 424.

One might object to the genuflexion at the far end of the coffin after the profound bow to the cross. It might appear that the priest is making the genuflexion to the coffin. As the rubric is not clear and may indicate that the priest is to genuflect to the Blessed Sacrament as he passes after the sprinkling and the incensation, the individual priest may genuflect to the altar or not, as he deems more fitting, or until the rubric is authoritatively clarified. He does, however, genuflect to the altar where the Blessed Sacrament is reserved when he returns after sprinkling and incensing the coffin.

ABSOLUTION WHEN BODY IS PRESENT IN CHURCH.

Qu. In the Absolution following a Mass for the Dead, please enumerate the differences in ceremonies and prayers when the body is present and when it is not present.

Resp. Before enumerating the differences, it is necessary to observe that the Rite of Absolution found in the revised Roman Ritual of 1925 differs in several details from the Rite found in some editions of the Roman Missal and the Missae Defunctorum. This has led to some confusion in carrying out this ceremony. However, the 1932 edition of the Missae Defunctorum, published by the Vatican Press, follows the 1925 Roman Ritual in the Rite of Absolution. Our prayers and ceremonies should now be based on the rubrics found in the Roman Ritual and this edition of the Missae Defunctorum.

It is to be noted that when the body is present, the versicles and responses following the oration and found in the older editions of the Missal are omitted. The absolution is concluded with the collect: " Deus, cui proprium est," even if the deceased is a priest (in which case the word " sacerdotis " is added after the name). The new rubric further orders that, the prayer having been completed, the antiphon "In paradisum" be chanted while the body is being carried to the cemetery, or in the church if the body is not removed.

For the ceremonies to be observed when the body is not present, we quote from Fortescue, *Ceremonies of the Roman Rite Described*, pp. 453-454: " If the absolution is to follow (and there is no law that Absolution at a catafalque must follow a Requiem Mass, when this Mass is not the Exsequial one), a catafalque is set up in the place where the coffin would be placed, or the funeral pall or black cloth is spread on the floor to represent the coffin. (This cloth should not be spread till just before the Absolution.) The Absolution follows as when the body is present, except that the prayer ' Non intres ' is omitted. The only other difference is in the final prayer. It is the 'Absolve quaesumus Domine ' or the collect of the Mass (with the short conclusion), or other suitable prayer. Then the celebrant makes the sign of the cross over the catafalque, saying ' Requiem aeternam,' etc. The cantors sing ' Requiescat in pace. R. Amen.' The celebrant chants 'Anima ejus,' etc., all as in the Ritual. They go back to the sacristy in order, reciting the ' De profundis ' with the antiphon ' Si iniquitates,' and, in the sacristy, add the last prayers which are given in the Ritual. If the Office is for a woman, the gender is changed in the prayers. If it is for several people, the plural is used; if it is for a bishop, priest or deacon, this rank is expressed after the man's name." It is also well to recall that the position of the celebrant and the ministers is the same for clergy and laity alike at the Absolution at the catafalque. In the case of a catafalque the head is supposed to be away from the altar, so the celebrant stands between the catafalque and the altar. At the funeral of a bishop or priest, when the body is present, either physically or morally, the celebrant performs the absolution from the nave of the church, facng the altar. The reason for this is that the head of the coffin is then near the altar, with the body facing the congregation.

WERE THE TRANSFIGURATION AND ASCENSION MIRACLES?

Qu. I would greatly appreciate your aid in solving a problem. Are we, as Catholics, obliged to believe that the Transfiguration and the Ascension of our Lord are miracles?

The point that arouses doubt in my mind is that, since the Incarnation was a miracle of the first degree (according to Saint Thomas), the Transfiguration and the Ascension were merely cessations of this miracle and not themselves miracles.

Resp. 1. We are certainly obliged to believe that Jesus Christ ascended body and soul into Heaven. This is *de fide* from the Symbols.

2. We are also obliged to believe in the Transfiguration, which certainly is *de fide divina.*

3. Our correspondent's reason for asserting that these two doctrines are not miracles are not very cogent. They can hardly be called merely cessations of the great miracle of the Incarnation, since that would imply a cessation of the Incarnation itself. It would follow also that the Resurrection is not a miracle, though we know it to be the greatest miracle of all and the very foundation of our faith.

4. Saint Thomas expressly says that the Transfiguration was a miracle. (Pars IIIa, Qu. XLV, Art. II, Corpus Articuli.)

5. Regarding the Ascension, St. Thomas (Pars IIIa, Qu. LVII, Art. III ad 2) says: "Ratio illa probat quod Christus non ascendit in coelum propria virtute, quae est naturae humanae naturalis; ascendit tamen in coelum propria virtute, quae est virtus divina et propria virtute, quae est animae beatae."

6. Both the Transfiguration and the Ascension transcend the power of human nature. They manifest the power of Jesus Christ and the divine nature of His mission. Furthermore,

since both were accomplished by His own power, they are proofs of His divinity. And the Transfiguration was intended as such.

7. We cannot find that they are defined as miracles, however, and the Sacred Scriptures, while evidently supposing such to be the case, do not say so explicitly.

THE CEREMONIES AT PRIVATE BENEDICTION.

Qu. I am the pastor of a small parish. Often at devotions there is scarcely a sufficient attendance for Benediction of the Most Blessed Sacrament. I have thought of giving private Benediction. Will you please give some information regarding Private Benediction, including the *modus procedendi?*

Resp. Any just cause, public or private, suffices for private exposition (canon 1274). The permission of the Ordinary is not required, and the Benediction may be given in any church or oratory in which the Most Blessed Eucharist is reserved. It would appear that private exposition would be particularly suited to the occasions mentioned.

The ceremonies are quite simple. If it takes place immediately after Mass (except a Requiem Mass) the priest removes the maniple only; at other times the celebrant vests in surplice and white stole *and may wear a cope.* At least six candles are lighted. The celebrant comes to the altar, genuflects *in plano*, ascends, unfolds a corporal on the altar, opens the tabernacle, draws aside the veil, and brings forward *to the door* the ciborium or pix, covered with its veil, so that it can be easily seen. It is expressly forbidden (Inst. 30, 16; Benedict XIV) to place it *extra tabernaculum.* The minister then genuflects and descends to kneel on the lowest step of the altar. The Blessed Sacrament may then be incensed, although it is more conformable to the practice of the Church to omit this, except when the cope is worn. The hymns proper to Benediction are read or sung. (At the " Genitori " of the *Tantum ergo* incense may again be used.) After the prayer " Deus qui nobis," the humeral veil is placed on the priest's shoulders, he goes to the predella, genuflects, places the ciborium on the corporal, covers it with the end of the veil and gives the blessing in the usual way. The ciborium is placed on the corporal; the priest genuflects, descends, and recites the Divine Praises. He then rises, genuflects, places the ciborium in the tabernacle, genuflects, closes the door, folds corporal, bows to the cross, descends, genuflects *in plano*, and goes to the sacristy.

It might be mentioned that there does not seem to be any regulation setting the number of people who must be present to justify private or public exposition.

CONGREGATIONAL PARTICIPATION IN THE MASS.

Qu. Please advise the rule for the people joining in the Liturgical Mass. Do the people say each and every part of the Mass just like the priest, and do the people answer the priest as the server does? If such is the case it would take a very long time.

Resp. As the Dialogue Mass is not only a non-liturgical practice but one only tolerated as yet, there are no authoritative rules governing its conduct. It is usually understood as a Low Mass in which the people make the responses which are set down for the server. In addition, it is customary in some places for the people to recite contemporaneously with the celebrant certain prayers, like the Gloria and the Credo, or the portions of the Mass known as the Common and sung by the choir at High Mass. The " Pater Noster " in the so-called Greek rite is said simultaneously by priest and people, so there would be some sort of liturgical precedent for this in the Dialogue Mass, but the words of the Canon should not be recited aloud by the people. Before Holy Communion, the " Confiteor " and the " Domine, non sum dignus " would be most appropriately said by the communicants.

VALID BAPTISM.

Qu. Can the baptism of an infant be considered doubtful if administered on the top of the head, and because of a coating of oil on the infant's head the water seemed to flow off without any material effect?

Resp. There is probability that the baptism is valid *in casu*. But where there is a question of the validity of a sacrament, *tutior pars sequenda est*. We think that the baptism should be repeated *sub conditione*.

THE OSTENSORIUM VEILED.

Qu. Decree 4268, VII, of the Sacred Congregation of Rites reads: "The ostensorium, when standing on the altar before or after the exposition, should be covered with a white veil." Is this decree to be so interpreted that when the ostensorium is placed on the altar a few minutes before Benediction, it should be covered with a veil and that after Benediction and before he leaves the altar, the priest should again cover it with the white veil, even though the ostensorium is to remain on the altar only a few minutes? Does the word "should" make the decree prescriptive, so that it would be sinful to neglect it without sufficient reason?

Resp. The decree of the Sacred Congregation requiring that the ostensorium be covered with a white veil refers to the time when the vessel is standing on the altar before exposition and after the reposition. The idea is that the ostensorium is to be veiled whenever it does not contain the Blessed Sacrament. We do not consider the decree preceptive. The question is one of proper etiquette rather than of sin.

OMITTING PROPHECIES ON HOLY SATURDAY.

Qu. Is there a decree, or has an Ordinary faculties, to permit the omission of reading the prophecies on Holy Saturday?

Resp. There does not seem to be such a decree nor are faculties granted to Ordinaries in virtue of which such an omission can be allowed. If, however, a priest enjoys the privilege of a private Mass on Holy Saturday the prophecies and litanies are omitted (Dec. 2970).

ORGAN AT REQUIEM MASS.

Qu. Is the playing of the organ forbidden at a solemn Requiem Mass?

Resp. The playing of the organ is not strictly in keeping with the spirit of the Requiem Mass, but is permitted if necessary to accompany the choir. The instruction of the *Caeremoniale Episcoporum* is: "In Officiis Defunctorum organa non pulsantur; in Missis autem, si musica adhibeatur, silent organa cum silet cantus."

APPLICATION FOR FACULTIES FOR BLESSINGS.

Qu. To whom in Rome should I address a request for faculties to attach indulgences and special blessings to rosaries and articles of devotion? What is the customary offering for each or all of these faculties? Is the consent of the Ordinary required for the licit use of such faculties?

Resp. For the faculties in question, the petition should be addressed to His Eminence, Cardinal Lauri, Penitenziere Maggiore, Penitenzeria Apostolica, Palazzo S. Uffizio, Città del Vaticano.

The customary offering is $2.00 for each faculty requested.

The *visa* of the Ordinary is to appear on the letter of application. The latter should be sent through the diocesan chancery.

ENROLLMENT IN SCAPULARS.

Qu. When enrolling in scapulars or medals, does it suffice for validity to put the ribbon (with medal attached) over the heads of those to be enrolled, take it off, and then say the prayer, or must the medal be suspended from the neck at the time the prayer is said?

Resp. While very probably one might, without prejudice to validity, invest in a scapular or medal, by reciting the form after the article in question has been removed from the neck of the person invested, nevertheless, the recitation of the words of investiture simultaneously with the imposition of the scapular or medal is certainly more in conformity with the rubric which says, "*Imponens ei habitum*," or words of the same import.

INDULGENCES, IF ROSARY BEADS ARE LOST, LENT OR SOLD.

Qu. If rosary beads are lost, lent or sold, is the blessing also lost?

Resp. Indulgences attached to rosaries and other objects of piety are lost only when the object is completely destroyed or is sold (canon 924 § 2). One can lend a rosary without its losing the indulgence attached to it, and the indulgence may be gained by the person to whom they are given or lent. The indulgence is attached to the rosary, not to the person.

IS COMMUNION CLOTH PRESCRIBED?

Qu. Is the rubric directive or preceptive regarding the spreading of a white linen cloth before the communicants in the distribution of Holy Communion?

Resp. The linen cloth to be spread before the communicants would seem to be required *de praecepto,* since it refers to what is to be done *intra Missam.* The Sacred Congregation of the Sacraments, 23 March, 1929, in prescribing the use of the metal plate to be held under the chin of the communicant, adds in its instruction that the linen cloth is to be used also. This is in the legislation of the Ritual (IV, II), the Missal (Ritus celebrandi, X, 6), and the Ceremonial for Bishops (Lib. II, Cap. XXIX, 3). We are of the opinion, however, that the rubric is not so seriously preceptive that one may not substitute a linen card which will accomplish the same result, namely, guarding against the loss of particles of the Sacred Species.

Book Reviews

SANCTITY IN AMERICA. By the Most Reverend Amleto Giovanni Cicognani. Saint Anthony Guild Press, Paterson, N. J. 1939. Pp. ix + 156. Price, $1.00.

Seventeen brief biographical sketches of those who led their lives at least in part of America and gave such evidence of heroic sanctity as to lead to their actual canonization or to the placing of certain steps toward that end, are here set forth clearly and sympathetically by His Excellency the Apostolic Delegate to the United States. In his introduction the author calls attention to the great number of servants of God canonized by the late Sovereign Pontiff. Since sanctity is one of the marks of the Catholic Church, it is not surprising to find so many examples of it in our country despite its youth, for Christianity has here achieved remarkable success. The desire to promote these causes prompts this volume, which is not intended to be exhaustive. Valuable information in the form of description of the care exercised by the Church in the process of canonization and of the proofs she requires to establish the heroic degree of holiness, together with a clear and concise presentation of the theology of sanctity, adds to the attractiveness and utility of the book and clarifies difficult points of apologetics. Saints differ from one another, coming as they do from all walks of life; but they have a common transcendent vision of existence which arises not from stoicism or human conviction but from supernatural motives and grace which elevates nature. Sanctity presents a difficult problem for the worldly, some of whom combat it, whilst others look upon it as an object of pseudo-scientific research and upon those who achieve it as neurasthenics. This objection the author meets with two weapons, effective presentation of the truth and a genial use of a gifted sense of humor. Besides the brief description of the procedure of canonization in the introduction there is a note at the end of each biography of the progress that has been made in each case.

Issuing as it did on the first day of November 1939, the volume adds further luster to two glorious occasions. No one can fail to recognize the appropriateness of such a volume being published on the day set aside for the special honor of those who have achieved their destiny in the enjoyment of the eternal vision of God. It enhances also the celebration of the one hundred and fiftieth anniversary of the American hierarchy. It is through the administration of the bishops that sanctity is possible, and they can rejoice in the fact that four of their number are included in the little book.

The present volume is another proof of His Excellency's understanding and sympathy with the problems we face in America today. It is written in clear, simple and interesting style, and once picked up will not be laid down without difficulty until it has been completely read. It is beautifully printed on excellent paper and well bound.

THE HUMAN CHRIST. By the Rev. F. J. Mueller. Milwaukee: Bruce. 1939. Pp. 190.

It is a sign of a growth in the right direction when books such as this appear on the market. In proportion as American Catholic authors turn their attention to such a fascinating study will the people increase in devotion and loyalty to the Son of Man. The subject has been too much neglected in the past.

Father Mueller's purpose is to set forth the human traits of the Master. He opens his discussion with an essay on the many-sided Christ. He claims to omit details of doctrine and morality and asserts that " the supreme argument and appeal in favor of the Christian doctrine remains the charm of personality of Christ " (viii-ix). " This book purports to do no more than paint pen pictures of some few of the supreme attractions of that Divine personality " (ix). The author contents himself with the following topics: Christ, the Son; Christ, Friend; Christ, Our Model; Christ at Prayer; Christ, the Citizen; The Christ of the Forty Days (Resurrection to Ascension); Christ Sorrowing; Jesus Compassionate; The Severity of Christ; Christ Lonely; The Strength of Christ; Christ and the Little Ones; Christ in Poverty; Christ in Divine Metaphor.

We recommend this work because of its aim. The reading of it will be of benefit to anyone. It needs to be stated, however, that the author missed many of those traits which make our Lord attractive in His humanity. Writers should do more to show the people how this human Christ drew men. Moreover, the author's method hampers his purpose. The points he intends to make remain blurred. The paragraphing is entirely too long, sometimes running to two pages. As a consequence, the reader obtains a general impression but retains no particular point, because the scene is covered up with words. The strength of a Gospel sentence is its brevity, its sharply etched figures and events. The author, of course, realizes the inadequacy of human words to comment fittingly on the inspired word. Nevertheless he would have succeeded better had he kept away from moralizing (pp. 160-163, for instance), and limited himself to the implanting of the Gospel picture itself. Many of his points are labored, and sometimes stretched into a sermon. He makes frequent use of the imagination, which is a good thing in itself, provided that there is a basis in fact and that he does not distort the original picture. Finally, in a work on the human Christ, it is difficult to see why the author should attempt to teach, in regard to Mary, that "The Incarnation was primarily for her. . . . And if the Incarnation and the Redemption are due chiefly to her, in the sense that they were effected for her benefit first and above all the rest of men, the same thing can as truly be said of the Blessed Sacrament" (20).

THE RIGHTS AND DUTIES OF BISHOPS REGARDING DIOCESAN SISTERHOODS. By the Rev. George A. Gallik, a Dissertation submitted to the Faculty of Canon Law at the International Pontifical Institute "Angelicum" in Rome in partial fulfillment of the requirements for the degree of Doctor in Canon Law. Wanderer Printing Co., St. Paul, Minnesota. Pp. ix + 141.

The author has brought together a summary treatment of practically all the problems that confront a bishop in his relations with a diocesan sisterhood, whether the bishop be the Ordinary of the motherhouse or not. All pertinent canons are referred to and given sufficient, if at times rather brief, discussion. A feature of the book to be noted for commendation is the fact that it discusses not only the canons of Book II, Part 2, of the Code, but also such other allied and pertinent parts of the Code, as canons 1355, 1356, etc., and also those from Book V, which an Ordinary may have occasion to consult from time to time.

This treatise will perhaps be found most useful in the information and guidance which it presents in handling points upon which discussion or controversy might arise between various bishops concerned with a diocesan congregation spread beyond the confines of its original diocese.

It would appear that the usefulness of the treatise would have been considerably increased had the author given some specific comment to a species of sisterhood which is common enough in this country as to receive such treatment. Reference is to congregations of women who take simple vows, and who yet may be called nuns and whose congregation or order is in effect assimilated into the category of diocesan congregations. The author indeed gives a brief reference on page ix, but seems to rule out this class of sisters from his treatment.

As a suggestion for a possible future revision or later edition, the reviewer would advise the insertion of forms for use by a bishop in his relations with a diocesan congregation—such, for example, as a document of foundation of a congregation, or of admission to a diocese, etc. While it should be properly admitted that a dissertation more specifically presents itself as a study of the historical background of the problem treated, and of the canon law concerned, yet in the case of such doctoral dissertations as the present one the general value of a book would be considerably enhanced by the inclusion of such forms as we refer to.

The volume has a sufficiently satisfactory bibliography and is provided with an index which adequately covers the topics treated. Particular commendation may be expressed because of this inclusion of an index since in too many cases volumes in the same category are most provokingly issued without one.

THIS WAY TO HEAVEN. By Paul Hanley Furfey, Ph.D. The Preservation Press, Silver Spring, Md. Pp. xv + 209.

It is said of Calvin Coolidge that upon his return from a church service one Sunday he was asked by the First Lady: "What was the sermon about?" The President replied: "Sin!" "What did the preacher say about it?" "He was against it!" Every normal person is against sin. For the Catholic who was not created in the supernatural order but elevated to it through a special grace of Christ, he should not only be "against sin," always on the defensive, retreating before the onslaughts of it, but he should be rather going forward, ever striving for a closer union with God. It is not enough for the Catholic who is a member of the Mystical Body to be against sin. The respectable pagan prefers virtuous living to that of a vicious life from a natural motive. Union with God through the practice of his religion will be the Catholic's strongest shield to deflect sin. It would be better, therefore, to lay greater stress in sermons and books of instruction upon the supernatural dignity of the individual Catholic and less upon that which he knows he is "against".

Catholics do not participate in a pagan or natural order, but by sanctifying grace have been elevated to the rank of "the elect of God," "fellow-citizens of the saints," "a chosen generation," "children of the Light". Like Saint Paul, who declared with a feeling of justifiable pride, "I live now, not I, but Christ liveth in me," Dr. Furfey keeps before the mind of the reader the sublime vocation of the Catholic.

A thorough reading of this book will serve to assure the layman that active participation with Christ and the attainment of personal holiness reach out to him in the practice of his faith. Let him study well the chapter dealing with the Mass and he will discover at once that Christ is not hanging alone on Mount Calvary but surrounded by His members. Each sincere Catholic through the offering of his own sufferings and daily trials in union with the offering of the High Priest is sharing in the pain of the redemptive act. He is a co-heir with Christ and a co-victim.

Especially well done are the chapters treating of Liturgical Functions, Christian Marriage, and the Sanity of Saints.

Dr. Furfey's new book should be of great interest and value to the layman, for it will help him in his approach to Christ. A splendid book also for the convert.

LYRIC POEMS. By William Thomas Walsh. P. J. Kenedy & Sons, New York City. 1939. Pp. xi + 139.

It has long seemed to the reviewer that William Thomas Walsh experiences life too intimately and too passionately to hold it at arm's length for cool appraisal. But in this case the historian's lack (if it is a lack) is the poet's gain, and no readjustment seems desirable. *Lyric Poems,* representing the author's selection from the poetic output of twenty-five years, is probably Mr. Walsh's safest title to renown.

The lyric note is somewhat difficult to isolate in an age which is noisy, querulous and, above all, lacking in reverence. Mr. Walsh succeeds in disengaging it because he is quiet, serene, and, in the Virgilian sense, pious. It is his Faith, and the belief in Providence which it compels, that urges him to sing. In these days especially, when our civilization seems bent on suicide, an absence of Faith would seem to rob all reason for song. The poet's moods, running their various gamut, are expressed in lines which have validity only because their matrix is the heart enkindled with supernatural love. No other optimism is today possible.

The little volume is by no means all of a piece. The author seems, on the whole, to be ill-at-ease with rime and closely woven rhythms. It is rather with large and loose unrimed cadences that he scores his major successes, and even then, when he allows the *poematis personae* to speak in pseudo-Frostian monologues (as in " Nora McGillicudy "), he is cumbrous and unconvincing. He has a fertility of metaphor which poets more daring technically will have to envy. His diction, marked by grace and naturalness, eschews the merely ornamental. Above all, the poet thinks and feels in terms of phrases rather than of the particular word.

" Day's Ending," " Marriage Song," " On Rereading an old Master," " A Christmas Lullaby," " To a Spider," " To a Deaf Girl," " New York from the Empire State "—these are poems, not of promise, but of definite and high achievement.

THE DECLINE OF NATIONS, ITS CAUSES AND CURE. By the Most Rev. John F. Noll, D.D. Huntington, Indiana, Our Sunday Visitor Press. Pp. x + 424.

Bishop Noll sets out in this, his latest volume, evidence that the soul rather than the body of society is sick unto death. Economists and politicians, he points out, are scarcely qualified to diagnose the case and prescribe the remedy needed for a cure. If the threatened collapse of our civilization, which is primarily the collapse of ideals, according to Bishop Duane Hunt, is to be averted, remedies must be applied by churchmen.

The destroyer of Europe is Communism. The author states his thesis and gives an excellent and documented outline of the progress and efforts of Communism in Western Europe, the Balkans, China, India, Latin America, and in our own country. In the chapter devoted to "Communism in the United States," he gives twenty-six reasons why the field has been fertile for Communism here, and offers proof for the allegations. This is followed by a discussion of what "Democracy" is not and what it is.

The second part of the book aims to show that the Catholic Church is to be credited not only with the erection of the structure of the civilization which produced the culture of Europe and America, but also with the preservation of the same against attacks through the centuries. This section gives an excellent outline of social history from the defeat of the Roman Empire to present times.

This is an excellent book to begin a study of what is wrong with our times, and what must be done to set them aright. It is a book that the priest can recommend to his study club, his college and high school pupils and, indeed, to any parishioner who can read and do a modicum of thinking.

THE THOMISTIC CONCEPT OF PERSON AND SOME OF ITS SOCIAL IMPLICATIONS. By the Rev. James Henry Hoban, Ph.D. The Catholic University of America Press, Washington, D. C. 1939. Pp. viii + 91.

This doctoral dissertation is a study of the ever present and difficult problem of the one and the many. In practically every field of endeavor the point of view of the individual comes into conflict with that of society and it is only by a clear understanding of the province of each that any solution of the puzzling questions that confront us can be found and the dangerous philosophies of pagan individualism and collectivism avoided. By an analysis of personality the author sets forth the principles upon which these difficulties must be met.

He begins with the concept of the individual and shows wherein it agrees or disagrees with that of person, and the place which both occupy in the general scheme of things. From solid principles he proceeds by logical steps to sound conclusions showing how man as an individual is part of the social body and how on the other hand as a person endowed with intelligence and freedom he is in many respects above it. Doctor Hoban manifests a thorough understanding of the realistic philosophy of Thomism and an extraordinary appreciation of its value in the solution of the problems of practical life. He gives evidence of first-hand familiarity with the field of Thomistic literature. If the book leaves anything to be desired it is not in the realm of principle. A more extensive application might have enhanced its value, but for its succinct and accurate presentation of philosophy the work merits high commendation. It is to be hoped that the author's plea for a more general return to metaphysics and realism will not go unheeded. His straightforward style makes this work a step in that direction.

MYSTICAL PHENOMENA IN THE LIFE OF THERESA NEUMANN. By the Most Reverend Josef Teodorowicz. Translated by the Reverend Rudolph Kraus. St. Louis, Mo., B. Herder Book Co. 1940. Pp. xi + 519.

The story of Theresa Neumann is one of great interest to Catholics and has arrested the attention also of many non-Catholics. A few months ago the press services went to great trouble to check upon her reported death. The present volume, therefore, is likely to be given a warm welcome.

Archbishop Teodorowicz's volume is not a biography. It is rather a study of Theresa Neumann's personality and the mystical phenomena that made Konnersreuth almost a place of pilgrimage. Among these phenomena are her stigmata, ecstatic visions, prophecy, clairvoyance, prolonged fasting, and use of languages which she never studied. The author is personally acquainted with the subject of his study, and indeed enjoyed her particular confidence. He is the possessor therefore of the precise facts in the case, and has brought to their examination the principles of mystical theology as well as the latest findings of psychology and medicine.

The Konnersreuth events, the author declares, are either the results of a false mysticism that should be opposed, or else they are God's work. His opinion, after a thorough study, and he is careful to emphasize that he is expressing merely his own opinion and does not wish and dare not to anticipate the pronouncement of the Church, is that it is God's work.

Book Notes

Dan Gilbert is a young writer who has a number of books to his credit. He is a warrior using the printed page as a sword to cut through the shams and diabolical schemes of the day. In his *Manifesto of Christian Youth* (Danielle Publishers 5472 Gilbert Drive, San Diego, Calif.) he calls youth to arms against the economic determinism which would rob them of energy. He employs Jesus as a rallying force, an ideal, a leader who can enable youth to face life courageously. The book has value in that it will stir one to revolt against state totalitarianism as practised in the dictatorships, and it will do some good in informing the young about One whom they know too little.

The things which Dan Gilbert says are usually startling, and he has a penchant for exposés. Undoubtedly, the things which he condemns deserve being set forth in their true light. Too few of us realize the horrors promulgated by the birth controllers, by many of the progressive educators and by the promoters of sex education. Were some of the *Isms* known in their true colors there would be an instant revolt on the part of all decent people. In the *A-B-C of the Isms* Mr. Gilbert says what should be said. Yet, it were better to be sometimes a little more cautious in making sweeping generalizations. The situation is bad enough, but Mr. Gilbert is not always safe in the conclusion he makes from a quotation. He does not give the page reference to the work or statement he is condemning. It would be difficult to prove some of his assertions. In general one feels that he is right in making the exposé, but on the other hand he is not always reliable in particular references or inferences.

The Fordham University Press announces the publication of Dr. James E. Tobin's *Eighteenth Century English Literature and its Cultural Background—A Bibliography*. Dr. Tobin disclaims that his list of titles is an exhaustive one, but he has furnished the undergraduate as well as the graduate student and instructor a check-list that will be of real assistance. (New York. 1939. Pp. ix + 190.)

Father Clement H. Crock's *Prayer: Its Meaning and Effects* is a series of seven sermons for Lent and an Easter sermon. The sermons are in the traditional manner, solid in doctrine, well illustrated and not too long. Indeed, they can be taken as outlines for longer formal sermons. (New York. Joseph F. Wagner, Inc. Pp. 60.)

Another Lenten series is *Not in Bread Alone* by the Rev. J. Elliot Ross. The course is opened by a sermon emphasizing that God's law is the best guide to more abundant living; the Good Friday sermon takes as its text " For you are all one in Christ " (Gal. III-28) and draws the lesson of the necessity of true charity, while the other five sermons are concerned with social problems, the dignity of labor, the present economic muddle, violations of justice, private ownership, *Laissez faire,* Socialism and Communism. Preachers will find many a helpful hint in this brochure. (New York. Joseph F. Wagner, Inc. Pp. 74.)

A Cloistered Heroine of Our Own Times, published by the Cistercians of Mount Melleray, Waterford, Ireland, tells the story of Mother Esperanza Roca (1844-1924), Cistercian Abbess of Valldoncella, Barcelona. It is a straightforward biographical sketch of a capable administrator and saintly character. Confined to 76 pages, the author had little opportunity to give other than the high-lights in Mother Esperanza's character; but her heroic conduct in the 1868 revolution and the Communist riots of 1909 indicates a moral and physical courage beyond the ordinary. The booklet is based on the Life of the Abbess published in 1935, and will serve as an introduction to the definitive " Life ".

Nova Agenda Ecclesiastica Pro A. D. 1940 is an ordo of the Roman calendar and a *Rituale Parvum.* Published by Lega Italiana Cattolica Editrice, Roberto Berruti & Co., of Turin, Italy, it is 3¼ x 5½ inches, bound in semi-flexible cloth and costs but 5 lire. The *Ordo* (194 pages) leaves room under each date for the *Intentio Missae* and other memoranda.

In addition to the *benedictiones* most frequently used, the administration of Extreme Unction, Baptism, Matrimony, etc., the book lists the names of the Cardinals, the Sacred Congregations — their jurisdiction and office address, the *Tribunalia* and *Officia* of the Roman Curia. It is a handy little book, although, of course, it does not take into consideration diocesan and national feasts. (Pp. xxiv + 285.)

The story of Mrs. Frances Parkinson Keyes's conversion last August is told by herself in the little book *Along a Little Way.* (New York, P. J. Kenedy & Sons. Pp. 83.) Her progress to Catholicity she describes delightfully, as a series of small steps over a period of years. Her " apologia pro vita sua " has all the literary distinction that mark her more objective writings. It is an excellently written account of religious experience.

Father Henry Frank has published through Our Sunday Visitor Press, Huntington, Indiana, a collection of liturgical prayers and devotions which he has arranged for private and congregational use for the *Holy Hour.* There is nothing out of the ordinary in the pamphlet, but many priests will find the arrangement very satisfactory for conducting their own Holy Hour. (Pp. 60. Price 10c.)

Volume XXX of *Historical Records and Studies* keeps to the high standard set by previous volumes. In this volume Dr. Leo Stock writes on The Irish Parliament and the American Revolution; Joseph J. Early has an article on the Lake George St. Isaac Jogues Memorial; Roger Baudier's The First Sodality of the Blessed Virgin, New Orleans, 1730, is likely to stir some controversy about " the first ". Charles Lancaster gives a short article on First Fruits of Cuban Catholicism, and Father Joseph Frese gives a list of Pioneer Catholic Weeklies, supplementing the list given in Vol. XXVIII. The most striking article is Sister Mary Augusuta Ray's article, The Protestant Tutor, A Forerunner of Benjamin Harris's New England Primer. A photostatic reproduction of the " Tutor " was made for the article from a copy of the first edition in the British Museum. An account of the fifty-fifth General Meeting of the Society, an *In Memoriam* for President Percy King and Michael J. Madigan, and some Notes and Comments, complete an excellent and historically valuable volume. (New York, The United States Catholic Historical Society. Pp. 168.)

The Four First Things, by the Rev. R. H. J. Steuart, S.J., treats in four chapters of the Knowledge of God, Knowledge of Christ, Faith, and Prayer. These we may call the " four first," declares Father Steuart, because they set out in detail the duties of knowing, loving and serving God: for these, as we have been taught, our lives were given to us in the beginning. The style is direct and clear, concise and definite. (New York. Longmans, Green & Co. Pp. ix + 86.)

An unusual book is *Through Hundred Gates.* It is a collection of forty-one articles, some short and some long, regarding their conversion to Catholicity, by distinguished and well-known converts throughout the world. The contributors from the United States are Knute Rockne, Ralph H. Metcalfe, John Moody, Augustine Roth, and His Excellency Bishop Duane G. Hunt. Twenty-one other countries are represented, and there are contributions from a Japanese admiral, a Russian prince, a French ambassador, a Norwegian authoress, and litterateurs in England, Ireland, Holland, Germany, India, etc. Some of the articles are excellently written, others quite simple and straightforward accounts, but all are extremely interesting and outstanding in their sincerity.

The book was arranged and translations made when necessary by Fathers Severin and Stephen Lamping, O.F.M. It is a book that can be recommended with the knowledge that every Catholic who reads it will enjoy it. (Milwaukee, Wis., The Bruce Publishing Co. Pp. xii + 308.)

Clementia has come forward with another of her splendid books for girls, titled *Wilhelmina.* Boarding school, a vacation on a ranch, a hold-up and a kidnapping, pranks, fun, worries are handled so as to make an exciting but thoroughly wholesome book for girls. This book is of interest to the priest who is the uncle of little nieces, or who conducts a parish library. (New York, Fr. Pustet Co., Inc. Pp. 265. Price $1.50.)

In *Finding the Way,* Mrs. Ellin Craven Learned pays a tribute of gratitude to the late Cardinal Merry del Val, Secretary of State under the pontificate of Pius X. The slender volume of 108 pages quotes a sheaf of edifying, friendly and encouraging letters to the author from the Cardinal, to whom Mrs. Learned attributes her conversion. The illustrious churchman, revered alike for his learning, his statesmanship, and his priestly character is the centre of this story of an American convert, daughter of the heroic Captain Tunis Augustus Macdonough Craven, U.S.N., in whose honor America has named three ships, selecting Mrs. Craven on each occasion for the christening of them. The author's visits to Rome and the many notable functions at which she was present in Saint Peter's are described with warm affection and reverence. (Published by the Parish Visitor of Mary Immaculate, 328 W. 71st Street, New York City. Price, $1.00.)

Under the title of *True and False Prosperity,* Monsignor Ronald A. Knox, of London, offers an English version of the Encyclical *Sertum Laetitiae,* the letter recently addressed to the Archbishops and Bishops of the United States by His Holiness Pope Pius XII, on the 150th anniversary of the establishment of a hierarchy in the United States of America. The publication is a pamphlet of 18 pages, issued by the London Catholic Truth Society. The translation is certainly very free, though it will equally certainly be easier to read and understand than the authorized English translation, with its literal and close rendering of the Latin words and phrases and construction of the original text. Why these so impressive and important Pontifical messages should be rushed into translation, instead of being done more carefully into proper English idiom, it is hard to understand. The telling arguments of these papers must often be lost on readers who do not get the meaning of much of our crystallized theological and philosophical diction. But, since these documents are not meant for the edification and enlightment of Catholics alone, it is surely a pity that they are not Englished for the understanding also of non-Catholics who seem to be more and more interested in what the Holy See has to say on current public questions.

Somewhat late for the early weeks of Lent, but in time for the closing weeks, we announce the receipt of *Lenten Thoughts* from The Peter Reilly Company of Philadelphia. This little seasonal classic is made up of reflexions on the Gospel for each day of Lent by a former Bishop of Northampton, England, the Most Reverend Francis Kerril Aucherst. The Philadelphia publishing house has made a reprint of the handy brochure, which runs to nearly 200 pages. The meditation for each day of Lent occupies some three to four pages, in which the aim of the author has been to bring together such thoughts as naturally arise from the contemplation of the Gospel which occur in each day's Mass during Lent. The meditations are full of practical points and make excellent spiritual reading, both public and private, for the holy season through which we are passing.

Books Received

THEOLOGICAL AND DEVOTIONAL.

COMMENT PRENDRE PART AU SACRIFICE DE LA MESSE. Par le Chanoine Eugene Masure, Directeur au Grand Seminaire de Lille. Beauchesne et ses Fils, Paris, France. 1939. Pp. 48. Prix, 3 fr. 50.

APOLOGETICS AND CATHOLIC DOCTRINE. A Two Years' Course of Religious Instruction for Schools and Colleges. Part I: Apologetics. By the Most Reverend M. Sheehan, D.D. M. H. Gill & Son, Ltd., Dublin, Ireland. Fourth and Revised Edition, 1939. Pp. 238. Price, 1/6 *net.*

OUR LADY'S PLACE IN GOD'S PLAN. And Other Papers on Our Blessed Lady. By the Reverend Stanislaus M. Hogan, O.P. Introduction by the Very Reverend Father Vincent McNabb, O.P., S.T.M. M. H. Gill & Son, Ltd., Dublin, Ireland. 1940. Pp. xi + 168. Price, 7/6 *net.*

PRINCIPLES OF EPISCOPAL JURISDICTION. By the Rev. Gerald A. Ryan, J.C.D. No. 120 of C.U.A. Canon Law Studies. Washington, D. C., The Catholic University of America Press. 1939. Pp. xii + 172. Price, $2.00.

NOT IN BREAD ALONE. A Lenten Series of Seven Sermons. By the Reverend J. Elliot Ross, Ph.D. Joseph F. Wagner, Inc., New York City. 1940. Pp. 74.

PRAYER: ITS MEANING AND EFFECTS. A Lenten Course of Eight Sermons including a Sermon for Easter Sunday. By the Reverend Clement H. Crock. Joseph F. Wagner, Inc., New York City. 1940. Pp. 60. Price, $0.50.

CHRIST IN HIS MYSTERIES. By the Right Reverend Dom Columba Marmion, O.S.B. Translated from the French by Mother M. Saint Thomas of Tyburn Convent. B. Herder Book Company, Saint Louis, Missouri. Third Edition, 1939. Pp. xvi + 441. Price, $2.75.

CHRIST THE LIFE OF THE SOUL. Spiritual Conferences by the Right Reverend Dom Columba Marmion, O. S. B. Translated from the French by Mother M. Saint Thomas of Tyburn Convent. B. Herder Book Company, Saint Louis, Missouri. Fifth Edition, 1939. Pp. xxiv + 395. Price, $2.75.

CHRIST THE IDEAL OF THE MONK. Spiritual Conferences on the Monastic and Religious Life. By the Right Reverend Dom Columba Marmion, O.S.B. Translated from the French by a Nun of Tyburn Convent. B. Herder Book Company, Saint Louis Missouri. Second Edition, 1939. Pp. x + 463. Price, $2.75.

PHILOSOPHICAL.

A PREFACE TO METAPHYSICS. Seven Lectures on Being. By Jacques Maritain. Sheed & Ward, New York City. 1939. Pp. v + 152. Price, $1.75.

BUILDING CHARACTER FROM WITHIN. The Problem of Leisure. By the Reverend John T. McMahon, Ph.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1939. Pp. x + 188. Price, $1.75.

AENEAE SILVII DE LIBERORUM EDUCATIONE. A Translation with Introduction. By Brother Joel Stanislaus Nelson, F.S.C. Vol. XII of Medieval and Renaissance Latin Series. Washington, The Catholic University of America Press. 1940. Pp. x + 231. Price, $2.00.

THE DECLINE OF NATIONS. Its Causes and Cure. By the Most Reverend John F. Noll, D.D. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 424. Price, cloth, $1.50; paper, $1.00.

THE MEANING OF MARRIAGE. By Doctor Herbert Doms. Translated by George Sayer. Sheed & Ward, New York City. 1939. Pp. xxiv + 229. Price, $2.25.

CIVILIZATION'S BUILDER AND PROTECTOR. By the Most Reverend John F. Noll, D.D. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 191. Price, cloth, $1.00; paper, $0.50.

THOMAS DE VIO CARDINALIS CAIETANUS (1469-1534): SCRIPTA PHILOSOPHICA. Commentaria in Praedicamenta Aristotelis. Editionem curavit M. H. Laurent, O.P. Apud Institutum "Angelicum", Rome, Italy. 1939. Pp. x + 252. Pretium, L. 16.

ANAKEPHALAIOSIS. La Récapitulation: pro Manuscripto. A. M. van der Mensbrugghe. Cour Du Prince 55, Gand, Belgium. 1940. Pp. 128. Pretium 12 fr. belg.

LITURGICAL.

JUBILEMUS DEO. One Hundred and Fifty Offertories, Motets and Hymns for the Entire Ecclesiastical Year. For T.T.B.B. or S.S.A.A. a Cappella. By the Reverend Carlo Rossini. J. Fischer & Brother, New York City. 1940. Pp. 217. Price, $2.00.

NOVA AGENDA ECCLESIASTICA PRO A. D. 1940. Ordo Calendarii Romani et Rituale Parvum. L. I. C. E. Roberto Berruti & C., Torino, Italy. 1940. Pp. xxiv + 285. Prezzo, L. 5.

MISSA "ORBIS FACTOR". For Four Mixed Voices. By the Reverend Carlo Rossini. J. Fischer & Brother, New York City. 1939. Pp. 40. Price, $0.80; Voice parts, each $0.35.

HISTORICAL.

FINDING THE WAY. By Ellin Craven Learned. A Tribute to His Eminence the late Cardinal Merry del Val. The Parish Visitors of Mary Immaculate, 328 W. 71st Street, New York City. 1940. Pp. 107. Price, $1.00.

AN OUTLINE HISTORY OF THE CATHOLIC CHURCH. Vol. II. By the Reverend Reginald F. Walker, C.S.Sp., M.A., H.Dip.Ed. M. H. Gill & Son, Ltd., Dublin, Ireland. 1939. Pp. viii + 272. Price, 3 shillings *net.*

MYSTICAL PHENOMENA IN THE LIFE OF THERESA NEUMANN. By the Most Reverend Josef Teodorowicz, Archbishop of Lemberg. Translated by the Reverend Rudolph Kraus, Ph.D., S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp. xi + 519. Price, $4.00.

FREDERICK BARBAROSSA'S CONFLICT WITH THE PAPACY. A Problem of Church and State. A Dissertation by the Reverend Paul J. Knapke, C.PP.S., S.T.L. The Catholic University of America, Washington, D. C. 1939. Pp. xv + 126.

A CLOISTERED HEROINE OF OUR OWN TIMES. The Story of Mother Esperanza Roca y Roca, Abbess of the Cistercian Convent of Valldoncella, Barcelona. Mount Melleray, Waterford, Ireland. 1939. Pp. viii + 76. Price, 1 Shilling.

HISTORICAL RECORDS AND STUDIES OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY. Volume XXX. The United States Catholic Historical Society, New York City. 1939. Pp. 168.

MISCELLANEOUS.

PROPHETS AND KINGS. Great Scenes: Great Lines. By the Reverend James M. Gillis, C.S.P. Nine addresses delivered in the Nationwide Catholic Hour on Sundays from 5 November to 31 December 1939. National Council of Catholic Men, Washington, D. C. 1940. Pp. 87. Price, $0.20.

GREAT EUROPEAN MONARCH AND WORLD PEACE. Compiled by Anthony J. Beck, M.A. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 50. Price, 5c. *My College Daze in the Youth Movement.* By Mark Gross, Swarthmore '39. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 47. Price, 5c.

EIGHTEENTH CENTURY ENGLISH LITERATURE AND ITS CULTURAL BACKGROUND. A Bibliography. By James E. Tobin, Ph.D., Associate Professor of English, Fordham University Press, New York City. 1939. Pp. viii + 190. Price, $2.00.

WHAT TO DO ON A DATE. By the Reverend Daniel A. Lord, S.J. Pp. 39. *I Can Take it or Leave it Alone.* By the Reverend Daniel A. Lord, S.J. Pp. 40. *Treasury of Indulgenced Ejaculations.* By the Reverend James A. Varni. Pp. 23. The Queen's Work, Saint Louis, Missouri. 1940. Price, 10c each.

SCOUTING FOR CATHOLICS. Adding the Supernatural. By the Reverend Louis P. Barcelo, C.S.C., and the Reverend Edward Fuller, S.J. Foreword by the Most Reverend Francis C. Kelley, D.D., Ph.D. Introduction by the Reverend Edward Roberts Moore, Ph.D. The Catholic Committee on Scouting, 2 Park Avenue, New York City. 1939. Pp. xviii + 128.

ALONG A LITTLE WAY. By Frances Parkinson Keyes. P. J. Kenedy & Sons, New York City. 1940. Pp. 83. Price, $1.25.

THE MOSAIC MANIFESTO. The Ten Commandments simply explained for Children and Converts. By the Reverend Doctor Rumble, M.S.C., and the Reverend Charles Mortimer Carty. "Radio Replies," Saint Paul, Minnesota. 1940. Pp. 68. Price, 10c.

LOVING GOD. By the Reverend Daniel Considine, S.J. Pp. 48. *"Judge" Rutherford.* By the Reverend H. Thurston, S.J. Pp. 30. *Peace and War.* By the Reverend G. J. MacGillivray, M.A. Pp. 20. *True and False Prosperity.* A Letter to the Archbishops and Bishops of the U. S. A. By His Holiness Pope Pius XII. Pp. 18. The Catholic Truth Society, London, England. 1940. Price, twopence each.

THE SOVIETS "LIBERATE" POLAND. By G. M. Golden. Pp. 8. *The Sword of the Spirit.* An Address broadcast on 10 December 1939 by His Eminence Cardinal Hinsley. Pp. 8. The Catholic Truth Society, London, England. 1940. Price, one penny each.